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Prayer of Thanksgiving

Slowly, with fervent feeling

pp sempre e legato

geth - er to the King, He

and has tears will to make know

HERALD OF HOLINESS

CHURCH OF THE NAZARENE
NOVEMBER 15, 1978



by General Superintendent Eugene L. Stowe

The Thanksgiving Harvest

NO HOLIDAY on the American calendar is more steeped in tradition than Thanksgiving Day. Etched deeply upon our minds are pictures of the Pilgrim fathers in their tall black hats and Pilgrim mothers in their stiffly starched dresses as they observed the first Thanksgiving.

A vital part of that tradition from its inception until today has been the giving of thanks for the harvest. Theirs was a very meager yield compared with our abundance. A New England custom is to place five grains of corn at each plate when the Thanksgiving dinner is served to remind diners of the rigors of the first winter at Plymouth. But their gratitude put ours to shame. That spirit is captured in the hymn which is most widely associated with this season and which begins:

*Come, ye thankful people, come;
Raise the song of harvest home.
All is safely gathered in
Ere the winter storms begin.
God, our Maker, doth provide
For our wants to be supplied.
Come to God's own temple, come;
Raise the song of harvest home.*

One of our most meaningful Nazarene traditions is the association of Thanksgiving with the harvest of souls. The gathering in of a great thank offering for the cause of world

evangelism has become the heart of the observance of Thanksgiving in every Church of the Nazarene. What more appropriate expression of appreciation for both physical and spiritual bounty than this?

And what more imperative Christian obligation than getting in this priceless harvest? The next stanza of the hymn reminds us that

*All the world is God's own field,
Fruit unto His praise to yield.*

The winter storms of political crisis are already hindering if not ending the harvest in some corners of the globe, and all the harvest is *not* "safely gathered in." Time is of the essence!

A case in point is France. The doors are now wide open for holiness evangelism. It could be now or never. God-called missionaries are already under appointment to enter this harvest field. They are only waiting for financial support.

The Canadian Thanksgiving offering has already been received. In other world areas it will be taken at later dates. But for American Nazarenes the time is now. Anything less than our best will compromise our commitment to the compelling task of spiritual harvest. Anything less than sacrificial giving will be less than genuine thanks-giving. □

INGRATITUDE walks our earth like some beast on the prowl.

Christ healed the 10 lepers. Only 1 out of 10 showed up thankful—10 percent. Would that size up the percentage today? One out of 10 Christians sincerely thanking God for His many favors?

Most everyone today operates as a snatcher and grabber. The average person lives as an ingrate, a withered soul.

Ingratitude begets a sting that is hard to accept. You send a wedding gift. Not a word comes back. Lack of appreciation ranks as a failing of nearly all persons. One cautions that the ordinary person who is a recipient of 99 benefits will become an enemy of his benefactor when refused the 100th request.

In days past, barbers shaved many of their customers. One such barber nicked a customer. The nicked one blared out, "You have shaved me these many years. And now this. I'll be looking for another

by J. V. LANGFORD

Bethany, Okla.

barber." It is easy to pick out the one fault and disregard the many favors. Maclaren writes, "Even the dog knows and licks the hand that feeds it."

If you receive a gift or help from someone, express appreciation promptly, else you may come to criticize the giver. There may be but a step from ingratitude to criticism. We're apt to criticize to cover up our failure to appreciate.

Home training often fails to develop thankfulness. A merchant gave a little boy a stick of gum. Later the boy told his mother about it. "What did you say to the man, Son?" "Charge it."

King Hezekiah reigned honestly and wisely. Yet he showed the same fault that many of us practice. Scripture says that "Hezekiah rendered not again according to all the benefit done unto him." Does our gratitude match our blessings?

What if we had no one to thank? Leslie Stephen wrote on the death of his wife, "I thank ——— that I ever knew her," and just in time remembered he was an agnostic and had no one to thank.

While here on earth Jesus received little thanks. Some of us require all kind of compliments to keep us going. Jesus carried on a near thankless ministry.

At the very least, we could practice a negative thanksgiving. "Thank You, Lord, that I did not have a headache yesterday, and may not have one tomorrow." "Thank You, Lord, that the sink isn't stopped up." Many years ago a Christian prayed, "Thank You, Lord, for the trouble I'm not in." This is brought home to us when we sweat out a vivid dream: in trouble, in a rough place, no way out. We wake up to find it but a dream. We deem it important to thank God for the troubles we have escaped. As an airplane pilot once pointed out, "Any landing is a good one you can walk away from."

Let us be thankful in word. To paraphrase a well-known quotation: talk not so much of what you have done for God but of what He has done for you. (This could give us a vacation from self.) We're all aboard this planet together. May we learn to appreciate one another, and try to be Mr. Gratitude.

Being thankful for what we already have helps us not to yearn wistfully and unduly for things we don't have. If I thank God for the car I have, He will help me not to envy my neighbor's new one.

A magazine carried a picture of two mules up against a fence—one on each side—eating the other mule's grass. The grass grew greener on the other side. This picture reminded a businessman of his youth and of four neighbor brothers who became notorious bank robbers. They lived in a farm near the businessman's boyhood home. Before the four brothers were killed by law officers, they had stolen and robbed for a total of \$55,000—big for that day. However, the farm on which they were raised and which they left to pursue a life of crime is now producing 10,000 barrels of oil a month.

For all of us the riches of a grateful spirit are within our prayerful reach. □

Ingratitude, a Besetting

SIN





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The Art of GIVING



by LOLA M. WILLIAMS
St. David, Ill.

IT IS MORE BLESSED to give than to receive" (Acts 20:35). It is also a whole lot easier—or is it?

Giving to others is a Christian art we all need to perfect. In order to get a blessing out of giving, there must be a blessed receiver. If you have tried to give and have been rebuffed, examine your motives for giving and the methods you use.

When you give, are you *discreet*? Don't be anxious for others to know your good works. If the good deed is told, let the receiver rather than the giver do the telling. "But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you" (Matthew 6:3-4, NIV).

Compare these two incidents. The Smith* family, from a particular church, was in dire financial straits. Dorothy, one of the ladies from the church, went to Mrs. Smith and inquired if she could give them some shirts for their boys. She said they were clean and in good condition. The boys did need them,

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and Dorothy was being so nice about it, Mrs. Smith agreed to take them. She thanked Dorothy and thought to herself, what a wonderful Christian deed that was.

Later that week, in prayer meeting, Dorothy stood to her feet and testified how the Lord had blessed her when she gave the Smith boys those used shirts. Her "testimony" was a great embarrassment to the entire Smith family, and they never let her give them another thing.

In that same church, John and Betty Locke somehow found out that Bill and Sally Wilson had put new winter coats on layaway for their two children. Due to some tremendous financial pressures, they did not have the money to get them out. The Lockes went to the store and convinced the manager that it was all right for them to pay off the balance and get the coats out. That night they took the coats by the Wilson home. When Sally invited them in, they handed over the bulky packages and said, "Merry Christmas, two months early."

When the packages were opened and the new coats discovered, the Wilsons were overwhelmed with gratitude. They thanked the Lockes for their generosity and praised the Lord for answered prayer.

The Lockes never said a word to anyone about their part in the venture. When it was finally told, it was the Wilsons who let it be known.

When you give, are you *specific*? Don't talk in vague generalities, such as "all you want," "anytime," or "if there's anything I can do for you, just let me know."

Mrs. Swanson asked Mrs. Maxwell, "Do you folks like apples?" When Mrs. Maxwell replied that they did, Mrs. Swanson continued, "Well, I've got lots of them. You just come on out any time and pick some for your family."

No doubt, in being so general, she thought she was being very bighearted, but in reality she had put Mrs. Maxwell under bondage. She was left to decide how many "some" apples were—a bushel, a peck, or a dozen? She was made to feel like a beggar and free-loader so she took nothing.

Mrs. Swanson was hurt that her generous offer had not been accepted and Mrs. Maxwell was embarrassed. It created an awkward situation between them that need not have been, if only Mrs. Swanson had been more specific.

When you give, is it *from a heart of love*, or for your own self-gratification? Do not give because you consider it your "duty," or perhaps to save yourself from embarrassment.

A young man was having a struggle to make ends meet and things were tight in his family. His mother-in-law, who was financially able to help, spoiled it all by saying, "Well, I suppose I'll have to buy you kids some clothes. I don't want to be ashamed of how my daughter and grandchildren look."

The young husband and father had been belittled, his manhood offended, by the manner in which his mother-in-law wanted to "give" her gifts. Before he had a chance to say anything, his spunky wife had the good sense to tell her mother, "Thanks, but no thanks. We'll get it on our own or do without."

When you give, do you consider *the tastes of the receiver*? Don't try to force something on another person because it happens to turn you on. Respect the other person's right not to like the same things you enjoy.

Are you sure she enjoys poetry before you give her that poem? Do you know that person is interested in that particular subject before you urge that book on him? Have you checked to see if that is the type of music he likes before giving him that record?

When you give, give things that are *suitable*, not just something you want to get rid of. No one appreciates being used as a garbage can. Make sure the things you give are clean, in good repair, the correct size, etc.

Giving does make a person feel good, but if we're not careful, it will also make us feel superior. It is an area of Christian living where we need to exercise caution; so those receiving from us will rise up and call us blessed; not necessarily in public, but in their hearts. Then we will have mastered the art of giving to others. □

*Names have been changed.

A THANKSGIVING DAY PRAYER

*Hear our prayer, O blessed Lord,
As on bended knee*

*We join in earth's oratorio
Of praise unto Thee;*

*May the varied notes of Thy creatures
Wafting heaven's way*

*Become a glorious symphony
On this Thanksgiving Day!*

*May not one of Thy children
Forget Thy name to praise,
For Thy greatness . . . Thy goodness . . .*

*All Thy wondrous ways . . .
Thy love, Thy tender mercies . . .*

*The joy Thou dost impart . . .
Peace divine at eventide . . .*

Embracing every heart.

*The beauties of Thy Creation
Are masterpieces rare;*

*Prayer and praise belong to Thee
For truly Thou dost care;*

*Our hearts . . . our minds . . . our all . . .
Are Thine and Thine alone . . .*

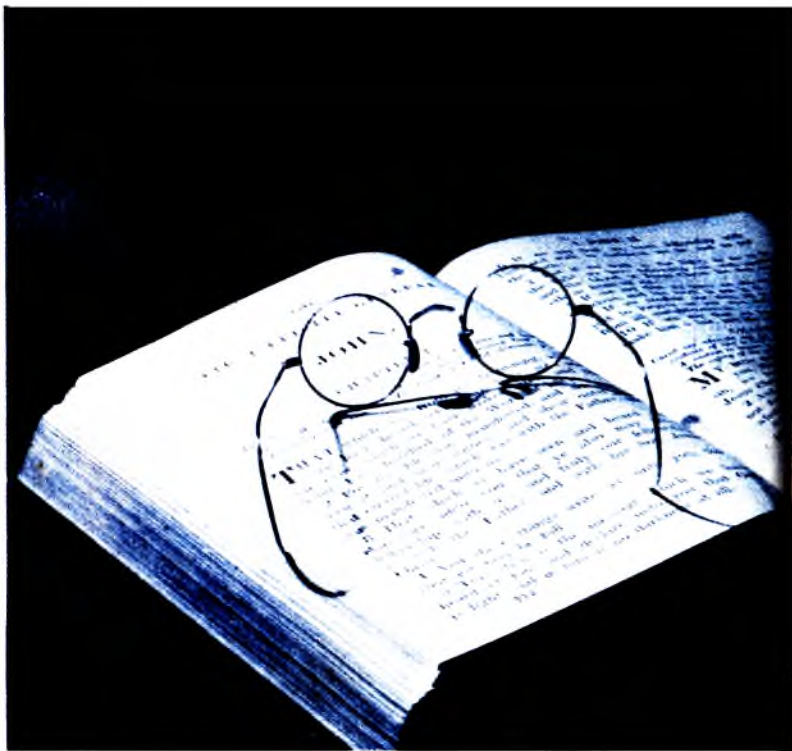
*For Thou, O Lord, hast given Thy Son . . .
For our sins to atone.*

Amen!

—TRESSA TERRY
Vallejo, Calif.

We Thank **GOD** for His Promises

by GORDON CHILVERS
Norwich, England



WHAT'S THE MATTER, Anne?" asked Sarah Hurst as she looked up from her knitting. Her married daughter had just come in and her face showed that something was seriously wrong.

"I have just been to see my husband at his office," she explained, "and I didn't realize before what a strain he's been under—that business is so bad! His fiercest competitor is getting ahead of him on one job after another. Now he has just lost one of his best workers. All his creditors are pressing him harder. He doesn't know if he'll be able to avoid bankruptcy!"

It was the day before Thanksgiving. At first there seemed to be so little for which she could be thankful. But when she resolutely began to think of the goodness of God and His many promises, Anne found that she, too, had blessings for which she could praise God.

These promises tell us of God's love for us, a love that can provide for us in any situation. They assure us that God will provide our necessary food and clothing (Matthew 6:32) and all the other blessings we need for a healthy body and a sound mind. He gave us Jesus Christ and, with Him, He gives us all other blessings (Romans 8:32). Indeed, God has given us all things richly that we might enjoy them (1 Timothy 6:17).

These promises cover all our spiritual needs. They tell us that God is ever ready to shower His mercies on us. When temptation hits us, we know that "the Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9). If sin overthrows us, we have this assurance: "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). When sorrow comes to us, our Father is the One who "comforteth those that are cast down" (2 Corinthians 7:6). Needing grace to serve the Lord, we find that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8).

We can grasp these promises firmly and build our hopes on them, for we are sure that God will always fulfill them. It is unthinkable that God would ever break a promise He has made. As Matthew Henry has put it, we "can give thanks for a promise, though it be not as yet performed, knowing that God's bonds are as good as ready money."

Sometimes a period elapses before we see the fulfillment of the promises, yet no promise that God has made to us will remain unfulfilled forever. Distance between promise and fulfillment is not serious because no opposition can arise to frustrate God's purpose or to wreck His plans on the rocks of inability. Solomon stated at the dedication of the Temple: "There is no God like thee . . . who hast kept [faith] with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day" (1 Kings 8:23-24).

Hudson Taylor gives this account of his experience: "After living on God's faithfulness for many years, I can testify that the times of want have ever been times of special blessing, or have led to them . . . God is faithful. He must be so."

Through the promises of God, our hearts are glad and at peace because they rest on His faithfulness. Charles Spicer, a New York businessman, returned home one day and threw himself on his couch in deep despair. "Everything is gone," he lamented. "We have had to suspend payments. Our house is gone to pieces. There is nothing left."

His wife and child tried to comfort him, but to no avail. Then grandmother, seated in a corner of the room, put up her spectacles on her wrinkled forehead and said, "My son, you have all the promises of God left." The change in the merchant was dramatic. The realization that God would fulfill all His promises had made all the difference.

God has given us a remarkable promise through the

prophet Jeremiah (1:12, ASV) "I watch over my word to perform it." God always keeps watch over His promise to see it is fulfilled.

When sorrows come, we can count on the divine comfort so that we can rejoice in sorrow. Problems can come before us, and then our faithful God will give us the guidance to make the right decision. Should opposition come to us, we can rely on His help so that we are not crushed by it.

As He is faithful, He will always give the necessary strength to meet all the difficulties that come to us. When He permits trials, He will be sure to give the grace that enables us to overcome them.

The saints of God have shown their conviction that God would fulfill His promises to them. When they have been in difficulties they have spoken to God of specific promises. They felt that this was all that needed to be said. C. H. Spurgeon has said: "Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: 'Do as Thou hast said.'"

Jacob was about to face his brother, and thought

Esau desired to hurt him. He told God of his fear and then pleaded His earlier promise: "Thou saidst, I will surely do thee good" (Genesis 32:12). The saints of old never thought it possible that God would go back on His Word. They were quite safe in their confidence.

When difficulty and danger confront us, we wonder what to do. Hopes seem to end in frustration and disappointment. Discouragement meets us in our work for God, even though we thought we were sure that He guided us to undertake it. Then we say with the Psalmist: "Remember the word unto thy servant, upon which thou hast caused me to hope" (Psalm 119:49).

Some of us can meditate on God's goodness in giving us health and strength to do our daily work. We can all remember His answers to our prayers even though they may not be spectacular. Each of us has received all the spiritual blessings God has promised to us. We can "bless the Lord at all times" (Psalm 34:1). □



O DAY of rest and gladness,
O day of joy and light . . .

That beautiful hymn affirming the appeal and sacredness of the Christian Sabbath isn't in our present Nazarene hymnal. I regret the omission. But I don't remember hearing it sung in recent years anyway, although it was included in the preceding hymnal. Have we

outgrown it? Does it no longer reflect our present mood? Is the Lord's Day no longer relevant in our world of "tension, turmoil and traffic"? Is the Fourth Commandment no longer binding? Do we overlook that fact that it is not elective but mandatory? What did the Lord mean when He said that we should not only "remember the sabbath day" but should "keep it holy"?

Leisure has been named as one of the hazardous blessings of modern civilization. It can so insidiously undermine long-standing customs and erode lofty standards. In this age of permissiveness, compromise, and rationalization, there's only a fine line between failing to observe and willful disobedience.

The Sabbath Day command was brought into focus for me when Ewing Kauffman, owner of the Kansas City Royals, sent sets of tickets for the 1978 home games. I don't attend any Sunday sporting event. So what about those tickets which were for Sunday games? I could have thrown those particular tickets away or given them to someone not limited by similar scruples. An inner voice spoke, "What about returning them to Ewing with a gracious note thanking him and witnessing

to my convictions?" I did that. Naturally, he didn't agree with my position and he told me so. But I had peace of mind.

Dr. Richard Taylor said, "There is probably no more accurate test of one's Christian devotion than one's attitude toward, and conduct on, the Lord's Day."

That day should be one dedicated to God; a day, not only of assembling in God's house, but one of withdrawing as much as possible from the world, of heart searching, of renewal, of strengthening the sinews of our spiritual being for the conflicts of the coming week.

Jesus said, "Ye are the salt of the earth." If there is to be tang, zest, flavor, and appeal in our lives, we must be a separate people in attitudes and actions. We must be different; God help us if we are not.

A few months ago, Kansas City voted to rescind its "blue law," of 152-years standing, under which stores were closed on Sunday. Such breakdown of the Christian Sabbath could be just one more sign of the Lord's second coming.

My hesitancy in writing this article was overcome on reading Hebrews 10:25: "Exhorting one another; and so much the more, as ye see the day approaching." □

TASTE-TESTED CHRISTIANS

by H. RAY DUNNING

Nashville, Tenn.

IN PAUL'S PRAYER for the Philippian church (1:10), he sees the result of their increasing love to be the approval of things that are excellent, and prays to that end. This refers to their powers of discrimination. According to A. T. Robertson, the verb was used for assaying metals, implying the ability to distinguish between good and evil, or possibly in this case between the good and the best. The apostle uses the same concept in Romans 2:28 where he points out the importance of distinguishing who is a "real Jew."

Furthermore, this aspect of Paul's prayer suggests the development of an appetite for those things that are "excellent" or the best. The pagan environment of that day, like our own, offered something for every taste. When one reads descriptions of the moral climate such as is reflected in Paul's analysis in Romans 1, with its unbelievably low moral tone, he cannot help hearing overtones of 20th-century culture. Thus there was—and is—great need for discrimination and the cultivation of an appetite for the highest.

Paul reaffirms the same concern a little farther on in this same letter (4:8) where he says, "Finally, brethren, whatever is true . . . honorable . . . right . . . pure . . . lovely . . . of good repute . . . if there is any excellence . . . let your mind dwell on these things" (NASB). The word translated "think" in our King James version involves more than a fleeting thought, an occasional consideration, but implies steady attention to something over a span of time. Specifically, it means a "habit of thought."

Appetites are not developed by occasional exposure but rather by continuous and repeated experience. If I give my attention to spiritual matters on Sunday only and fill my life with secular concerns the rest of the week, even my Sunday experiences will soon be secularized, at least in spirit. If I fill my mind with music and entertainment that does not glorify God, or appeals to the base and ugly, I will soon find that I have little taste for the type which is truly God-glorifying. It is advice of great wisdom to recommend to those who are in pursuit of Christian simplicity that they should avoid "Music, literature, and entertainments that dishonor God" (*Manual*, Church of the Nazarene).

No greater spiritual counsel can be found than those words ascribed to Susannah Wesley, mother of

John, on this head: "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin."

One of my early college teachers, Dr. A. K. Bracken, used subtle means to advocate appreciation for the best in every area. I recall his telling about attending a symphony when he first went to college, but without any appreciation for it. However, he noticed that General Superintendent R. T. Williams was in attendance at the event and sat in rapt attention during the performance. Dr. Bracken said that he reasoned that if a man like Dr. Williams found so much satisfaction in such a sophisticated event there must be something worthwhile in it, so he set out to develop an understanding that would produce the same level of appreciation.

Dr. Stephen Paine tells the story of a farm lady who was taking some butter to the country storekeeper for sale. The cow had wandered into some leeks in the pasture and the butter, by consequence, tasted of leeks. The old lady stopped along the road to the store and picked some leeks which she first offered to the storekeeper to taste—which he did. Then she offered him the butter for sale. As the custom was, he tasted the produce to see if it was all right. But the problem was that he was at a disadvantage. The leeks he had tasted kept him from realizing that the butter was off-taste. He gave it his approval.

The application of that suggestive little story is obvious. The enemy seems to be making every effort to contaminate the taste of society, including Christian people, by presenting in an approving fashion all sorts of immoral behavior. Unfortunately, even Christian people can be so influenced that they do not sense in such practices what the old-timers used to call "the exceeding sinfulness of sin." Conse-

helps to holy living

quently they come to approve, at least implicitly, so many things that are low and base and morally suspect.

This danger is particularly present to Christian young people who grow up in an amoral, totally secular culture and receive their secondary as well as primary education in a climate of permissiveness that is appalling. The result too often is that they come to share the moral values of the society around them, while still making formal profession of Christianity.

This danger was also a very real possibility in Paul's day as we saw at the outset. His way of counteracting this insidious influence is a concen-

trated effort to cultivate a taste for the "excellent" until a Christian's appetites call for the best. Certainly, one who is in pursuit of the ideals of holiness and Christlikeness will respond to the call for both a pure heart and a pure mind. He will pray as did Charles Wesley:

*O for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood
So freely shed for me!
A heart in ev'ry tho't renewed,
And full of love divine;
Perfect, and right, and pure, and good—
A copy, Lord, of Thine!* □



BATTLEFIELD SURGERY

by E. B. STEWART

Derby, Kans.

IF THY HAND or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matthew 18:8).

It seems to me that some of the most shocking and disturbing words that Christians can read are the very plain, nearly brutal, words of our Lord. In the above scripture are some ideas we would just as soon not entertain.

But rightly understood these words speak a glorious message. Yes, without any doubt there is a stern, eternal warning in this passage and others. Mankind has something radically wrong with him. Feet that go where they shouldn't. Feet that kick and tread down others in various ways, perhaps even in church work. Hands that steal, buffet, tear, and dismember others. Eyes that are full of adultery and cannot cease from sin. And even tongues that are double and set on fire of hell.

Man, apart from the grace of God, is not a pretty picture! In Noah's day, God gave them up because the imaginations of their hearts were evil continually. Friend, we need a powerful Savior. We need a gospel

of heavenly dynamite to do some divine changing. Changing where?

I don't believe that Jesus was referring to physical members. You can be blind and full of lust. You can be without hands and be a thief. Jesus was telling the *Church* that He knew man's inner life and problems. To the disciples He delivered this awesome warning—"cut and cast from you, or dwell in eternal fire."

Jesus would not call attention to our inner pollution without giving a solution! We are in a battle, not a picnic. If within our lines we find evidences of an uncleansed heart, then let's get on God's operating table. That's our part of this surgery. Jesus didn't mean for us to mutilate our bodies, but He does mean for us to subjugate our souls to the Divine Surgeon. I'm so glad I came in contact with the people called Nazarenes! I knew I had a problem with my sinful inherited nature. I had been taught that you just have to "live with it." But I came to hear the message, and to respond to the message, of heart holiness. You have to live with some degree of temptation, even heavy stresses, but nowhere does God will that we should live with sin or pollution.

I am so glad for the Divine Surgeon! □



by JERRY D. HULL
Northwest Nazarene College
Nampa, Ida.



“In the WORLD...”

Being Christian on Main Street

BEING CHRISTIAN IN A SEX-OBSESSED SOCIETY

Sex is out in the open. Sex topics are discussed freely—almost everywhere. A revolution has occurred. During my boyhood days, sex was whispered about in the corners of athletic locker rooms. Now the media shouts the theme from press and transmitter.

The ears of children and adolescents ring from the excessive sex talk. Their emotions are awakened, sometimes aroused, often overstimulated. The glut of sex talk and information (and misinformation) is part of coming up in modern society.

We parents and churchmen have no choice. Silence is not an option. We dare not remain tongue-tied about sex. In fact, the church cannot afford to stammer or speak in fuzzy, uncertain words. Our day demands more.

We are bringing up our kids in “a sexual crisis.” Consider some of the sex-related realities: child prostitution, pornography, premarital sex, trial marriages, gay marriages, incompatible marriages, and an underlying attitude that one ought to do whatever “feels good.”

All these realities indicate that maybe the Church has fallen short of what needs to be done. Perhaps we don’t have “our act” all put together yet. How might the Church and Christian parents speak more authoritatively?

A theological perspective is needed. How do we design a biblically based theology of sexuality? The following categories might be included:

SEX IS GOOD— GOD ORDAINED IT

Sexuality is the product of God’s fatherly love. Hear the beautiful pronouncement:

God created man in his own image . . . male and female created he them. . . . And God saw every

thing that he had made, and, behold, it was very good (Genesis 1:27, 31).

God designed maleness and femaleness. The separation of the human species into two distinct but complementary parts is a gift of a loving God. Life’s thousand-plus applications and questionnaires provide reason to praise our Father God. The second or third question usually asks: “male or female?” When you mark the response, offer a prayer of praise:

Father, thank you for making us male and female. Thank You for the gift of sexual identity. Thank You for the diversity of creating us man and woman. Amen.

SEXUALITY IS GOOD— GOD DEFINED IT

“Sex” separates us into two distinct categories as determined by the wisdom of a loving God. “Sexuality,” however, is contemplating the meaning of being male and female. To be a Christian means we must inquire about the significance or purpose of being man or woman.

God defined roles for the man, Adam. God assigned roles for the woman, Eve. From the beginning, separate responsibilities have been placed upon the two sexes. Both the Old and the New Testaments enumerate different privileges and expectations for the two sexes. Roles, rules, sanctions, do’s and don’ts are often assigned according to the sexes in the biblical narrative.

What are the implications for the 1970s and beyond? Consider these:

1. The human body is a beautiful thing, indeed a temple of God. Let’s train our children to recognize the beauty of this holy possession. May our youngsters never hear us use “bad” or “dirty” as a

description of any part of the marvelous bodies God has given us.

2. Each generation must teach its young what it means to be male or female.

3. Christianity influences our thinking about the meaning of sexuality. Christianity requires me to hold certain opinions about what it means to be a man or woman.

4. "Unisex" is a suspect idea. We must give every effort to raise our little boys to be men and rear our little girls to be women. We dare not leave them with any confusion about their sexual identity.

5. In the sight of God, we're equal. Grace is given equally to males and females. The church must also provide opportunities for service without sexual bias or prejudice. One's existence in human society, however, must be distinct: A Christian MAN or a Christian WOMAN.

THE BIBLE SAYS BOTH YES AND NO

Our permissive day deserves to hear that the Bible admonishes some activities and forbids others. A biblically based theology of sexuality provides both *prescriptions* (things to do for our spiritual, physical, and mental health) as well as *proscriptions* (eternal "no-nos").

The Bible requires the faithful Christian to affirm that some sexual behaviors are wrong. *Fornication* is sin (compare Matthew 5:32; Acts 15:29; 1 Corinthians 5:1, 6:18, 7:2, 10:8; Ephesians 5:3; Colossians 3:5; and 2 Thessalonians 4:3). *Adultery*, by whatever modern name, is forbidden (compare Exodus 20:14;

Matthew 5:27-28, 19:9; Romans 7:3; 1 Corinthians 6:9; and 2 Peter 2:14). *Homosexual activity* is outside the favor of God (Read Genesis 19:5; Leviticus 18:22, 20:13; Deuteronomy 22:5; Romans 1:24-27; 1 Corinthians 6:9-10; and Jude 7).

The Bible loudly shouts YES about life. We are called to fulfillment and meaning—not just don'ts. We are encouraged to hold relationships which bring inspiration and provide intimacy. A Christian view of sexuality, as well as all other relationships, is guarded by the New Testament standard of *agape* love.

Casual acquaintances with the opposite sex, dating, engagement, and marriage are all regulated by the same principle—agape love. Agape love seeks the highest best and maximum fulfillment of one's partner. Recall: "Love does not insist on its own way" (1 Corinthians 13:5b, RSV). Agape love allows no room for exploitation and selfishness.

Freedom and joy belong to the Christian. God desires us to be free from all kinds of hang-ups—even those involving our sexuality. Three choices will assist us to live confidently and happily. Daily we should affirm these choices. God wills us to be fulfilled in our manhood or womanhood. Read these choices aloud to yourself. Personalize them.

I commit myself to:

1. Make agape love the standard of all my relationships;
2. Glorify God in my body (1 Corinthians 6:19-20); and
3. Yield my manhood or womanhood to the Lordship of Jesus. □

PEN POINTS

THE FINISHED WORK

I once saw a picture of an old house which had been empty for years. Windows were broken, doors were off their hinges, shutters were missing, and the rain gutters had fallen. Another picture placed beside the first was of an old house brightly painted and in a remarkable state of preservation—a fit place for habitation. It was hard to believe that the pictures were of the same house.

The new owner had moved in and cleared out the debris. The windows, doors, shutters, and rain gutters were replaced. The roof was repaired, and the entire house painted, inside and out. The interior was remodeled, the fireplace put in working order, curtains hung, and carpet laid. All this, until the owner was able to look at his work and say, "This is the way I meant for it to be. Today I have completed my work of restoration."

It is true, of course, that he would have to make certain repairs as they became necessary. Eventually he would have to repaint, and the inside and must be kept clean daily. Windows would have to be washed, and the draperies cleaned periodically. But this all has to do with maintenance, not restoration.

The souls of men are like the old house. Empty, unattractive, and useless until the Savior moves in. He then clears away the debris of sins committed, and begins to restore the soul to His own image. Although He takes up residence immediately, the soul is still not as He desires until that day when the work of restoration is accomplished in its entirety, and the Savior says, "I have now brought my work to completion." This is entire sanctification.

The difference between house and heart, of course, lies in the fact that the house is passive in its restoration, but the heart is active. We can yield to or resist the Spirit's attempts to purify us within. But when we yield, and the debris of sin is swept away, the inner Guest will continue to dust, clean, and make needed repairs as they become necessary. But the heart, the Savior's home, is now a temple meet for His dwelling. □

—HAROLD L. BOWLBY
Shipshewana, Ind.

The Sin of

SILENCE



by ROBERT E. MANER
Valdosta, Ga.

THE WARNING about the overuse of the tongue found in the third chapter of James seems to have frightened many into complete silence. It is true that overuse and evil use of the mouth has caused many unpleasant, heartbreaking situations to arise. Every sincere person will keep watch over the use of this potentially deadly weapon, the tongue.

But the other side of the coin has value too. There is also the danger of the sin of omission, the sin of silence. Our spoken language is a gift which only the human creature has received. Animals, if they do communicate, do so at a very low level of effectiveness. Man has perfected his oral communication to a degree that affords enormous possibilities and enormous responsibilities. We can even sin by silence.

Prayerless lips can be an instrument of sin. Reading in James, chapter four, we find the statement, "Ye have not because ye ask not." For some, the prayer should be a prayer of repentance. We can have forgiveness for our sins if we will only ask. For others it should be the prayer of the intercessor. We should

THEE I WOULD BLESS

*Thee I would bless for Bethlehem
Where heaven sent its diadem
To enter into human life
Within this world of woe and strife.*

*Thee I would bless for calvary
Where Jesus suffered so for me,
Where on a Roman cross of shame
He died to cancel all my blame.*

*Thee I would bless for Easter morn
When Christ the Lord came forth newborn,
A victor over death and hell
And able now sin to dispel.*

*Thee I would bless for that glad day
When I was halted on my way
And Father God forgave my sin
And Jesus came to dwell within.*

*Thee I would bless for lowliness
Made possible by holiness,
A gift of grace from God above
That fills my heart with Holy love.*

*Thee I would bless that now I know,
While in this world here below,
The choicest happiness and bliss
That only foolish folk would miss.*

*Thee I would bless for joy divine
That floods into this heart of mine
When I have helped another soul,
Through Jesus' blood, to be made whole.*

*Thee I would bless for heaven above
Where all is light and life and love,
Where God will take me one glad day
At ending of life's pilgrim way.*

—J. KENNETH GRIDER
Kansas City, Mo.

pray for others; for their spiritual and physical needs. The highest and holiest privilege of the Christian is the opportunity to pray. To neglect this opportunity to come into the presence of God in Jesus' name is tragic.

Voiceless Christians can also commit the sin of silence. Now there is a time to hold our peace. At times it is best to wait until we know what to say and how to say it. If we are uncertain about the issue and do not have all the facts, caution is preferable to foolish statements.

But most of the silence comes from a lack of courage, not from a lack of information. Someone has said that the church has a disease called "spiritual lockjaw." Many of life's issues are clearly defined and easily understood. We know they are either right or wrong. On these we must speak up. To do otherwise is a sin.

When spiritual and moral values are at stake, God's people must know the facts and use their God-given ability to speak up. Many of the tragic events in our present society came about because forces of evil were so vocal while God's people remained silent. Privately they lamented, but publicly they were silent.

Silence is a sin when our witness for Christ is needed. Jesus said, "Ye are my witnesses." He has no other. If Christians do not witness to the world by word of mouth, Christianity will die in one generation. John, in the Revelation, said, "They overcame him . . . by the word of their testimony" (12:11).

There is also the sin of silence which comes from **compassionless hearts**. All about us are people who are hurting, in trouble, afraid, despondent, bereaved . . . the list is endless. A word spoken kindly to these life-weary people can not only make their day, but ours as well. Sometimes even a pat on the hand and a sympathetic smile comes like a ray of sunshine after the thunderstorm.

We all know people whose son is on drugs; whose daughter is soon to have an illegitimate child; or who just buried their spouse. No, we don't have a lot of advice to give them. Most of us are still smarting under the pain of our own unsolved problems. We don't feel that our house is in order well enough to tell others what they should do. Having no quick remedy for their dilemma we turn our faces away and try to forget them. Then we justify this action with the words, "I didn't know what to say." Well, we *don't* know what to say, none of us do. But we can show we care. We can call on the phone and tell them so. We can go by their home for a visit and maybe prayer.

Death is perhaps the most frightening of all crises. No amount of talk will ever change the fact that someone who was loved very much is gone. But to avoid the bereaved at a time when they need friends and companionship just because we don't know what to say is almost as cruel as death itself. And flowers are no substitute for our presence. Oftentimes we can just go to be with them. Words may be few and far between as we sit and weep with them. But those few words, mingled with our tears, will be remembered and cherished in the years to come.

One of the Bible definitions for sin is found in James 4:17, ". . . to him that knoweth to do good, and doeth it not, to him it is sin." We may never be guilty of the gross acts of immorality associated with the stern little three-letter word S-I-N. Yet we can grieve the heart of God just as surely with the things we could have done but never did get around to, and the things we should have said when we remained silent until it was too late. There is a sin of silence. □

Reviewed by

B. EDGAR JOHNSON

Kansas City, Mo.



BOOK BRIEFS

FOR YOU

AFTER DEATH . . . WHAT?

Is there "life after life"? William S. Deal tackles this problem so frequently discussed today: "Where are the dead?"

Where does man go after death? Does he become non-existent? Or is he conscious in some other state of existence? Does personality survive death?

Beginning with these troubling questions, the author sets out to explain what the Bible teaches about the subject. This includes a discussion on the present dwelling place of departed spirits, good and bad, some thoughts on the two resurrections, the eternal heaven, and much more.

The chapter on hell contains enlightening explanations of the Hebrew and Greek words used to describe this eternal place of torment. The book concludes with a chapter called, "Is there Everlasting Punishment?" and finally, "The Blessed Way of Escape."

This interesting book will prove to be very informative and should be of help to you as you are faced with the ageless question: "After death, what?" □

by William S. Deal

Beacon Hill Press
of Kansas City

to order,
see page 27.





"WHEN YOU PRAY..."



A Challenge to Intercession

by MORRIS CHALFANT
Norwood, Ohio

THE ONLY GIFT MAN HAS TO OFFER GOD

In the middle of President Lincoln's service to our nation, an elderly lady made an appointment to see him. As she entered his office, he inquired, "How can I be of service to you, Madam?"

The lady answered, "Mr. President, I know you are a very busy man, and I have not come to ask you for anything. I simply came to bring you this box of cookies."

There was a long silence. Tears overflowed the President's eyes as he began: "Madam, I am greatly moved by what you have done. For since I have become president, people have come into this office one after another asking for favors and demanding things from me. You are the first person who has ever entered these premises asking no favor but bringing a gift. I thank you from the bottom of my heart."

When I read that story about President Lincoln, I was convicted because I have come into a greater Person's office—into His throne room—time after time, and I have brought nothing with me. I have asked. I have pleaded. I have begged for His favor. But I have forgotten to bring Him a gift.

Praise and adoration is the only real gift man can offer God. What else could we possibly give God besides our worship? After all, He owns the cattle on a thousand hills (Psalm 50:10). His hands put every star in its proper place. He created the laws and forces governing the orbiting planets. Nothing exists apart from the powerful hands of the mighty Creator. In the truest sense, God needs nothing except the love of those beings He created. This love is best expressed through praise offered in prayer.

Ralph Herring in *The Cycle of Prayer* explains that praise is simply the "making of Glory." According to Herring, "The basic idea in the Greek word *doxa* (from which we get doxology), which is translated 'glory,' is recognition." Praise, then, is that aspect of

prayer that gives glory to God. It is recognizing God as the sovereign Creator and Ruler of the universe.

Praise is not begging God but loving God. It is the laying aside of our demands so we can fellowship with Him. Dr. Harold Lindsell said, "In adoration no promises are claimed; no long lists of answered prayers are recited; no proof is needed to reveal the power of God to hear and to answer prayer; no snares are attached to its practice. It has its own efficacious completeness, so that if adoration alone is engaged in, the aspiring soul needs nothing more. It has already found God. That is enough."

There is not enough real praise in our daily Christian experience. If there were more of it, there would be less complaining about the common circumstances of life.

When prayer becomes drudgery, or if the thoughts won't formulate in our hearts and our mouths, or if words seem to stick in our throats, we need to turn our thoughts to God himself: His love, His purity, His holiness. Praise Him for all these qualities. Praise is a better process for promoting real prayer than merely expressing a few worn-out phrases.

But let us face what the Word says about praise. "I will bless the Lord at all times: His praise shall continually be in my mouth" (Psalm 34:1). "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psalm 29:1-2). "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Psalm 50:23). "Seven times a day do I praise thee because of thy righteous judgments" (Psalm 119:164).

We know Satan fears prayer, but if there is anything which he fears more than prayer, it is praise. God waits to hear the voice of His children. It is the sweetest music to His ear. If there is anything He delights to hear more than the voice of prayer and

petition, it is the voice of praise and adoration. Prayer adds its sweet perfume to the Christian's life. If there is anything which makes the Christian's life more fragrant, it is praise. It is not a question of prayer or praise—we must keep the two together. If we are to pray without ceasing, much of the time should be given to praise.

Praising God brings to your aid all the resources of heaven. The angels of God recognize the sound of praise and rush to your side to win the victory for God. Praising God brings the shout of victory in the midst of the battle. Praising God turns the battle into a rout of the enemy.

In 2 Chronicles, chapter 20, we read the thrilling account of a battle won through praise. Jehosaphat learned that a great multitude was coming against him. He turned to the Lord in prayer, "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee" (v. 12). In answer to that prayer, the Spirit of the Lord came upon a young man and through him, God sent the answer: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (v. 15).

The enemy was a ferocious, determined, marching multitude. Jehosaphat's only armor was his faith in the message of God's prophet. It was not his battle, it was God's battle. What unique weapons of warfare! "He appointed singers unto the Lord, . . . [who] should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever." (v. 21)

Did it work? Did God's people crumble before the massive onslaughts of the enemy because they were unarmed with weapons and armed only with praise to God? Read the record. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten" (v. 22). The enemy fought among themselves. They turned upon each other. "Every one helped to destroy another" (v. 23). The valley was filled with dead bodies and "none escaped" (v. 24).

Praise sets an ambush for the devil; no wonder he flees at the sound of praise. When Israel praised God, the walls of Jericho fell down. When Paul and Silas praised and sang, the Lord shook open the gates of the jail of Philippi. And when you begin to praise the Lord, new victories will dawn for you.

Billy Bray was a chronic praiser. Sometimes, although his voice was not very musical, he would sing hymns as he went about his work. To his critics he would reply, "You may not like to hear me, but my Heavenly Father does. I can't sing so sweetly as some, but my Father likes to hear the crow, as well as the nightingale, for He made them both."

His cheerful spirit brightened many a sickroom. One day he visited a Christian believer who, prior to his illness, had been afraid to make a joyous confession of his relation to Jesus Christ. As Billy ministered, the man's reticence fled and his soul was flooded with the joy of the Lord. He exclaimed, "Oh, Billy, I'm so happy now that if I had the power I'd

praise the Lord as loudly as you do!" Billy's face clouded sadly and he answered, "Brother, what a shame it was you didn't shout God's praises when you had the power!"

Why not join the memorialized minority who shout God's praises instead of shutting them up within? "O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Psalm 136:1).

The Pharisees asked Jesus to rebuke His disciples for praising Him. Jesus answered them, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40). Let your soul be joyful in the Lord. Rejoice in the great salvation He has brought you. "Rejoice in the Lord alway: and again I say, Rejoice" (Philippians 4:4).

It is said that when Sir Michael Costa was having a rehearsal with the vast array of performers and hundreds of voices, as the mighty chorus rang with the thunder of the organ and ringing of horns and the clashing of cymbals, a man who played the piccolo far away up in the corner said within himself, "In all this din it matters not what I do," and so ceased to play. Suddenly the great conductor stopped, flung up his hands and all was still. Then he cried aloud, "Where is the piccolo?" The quick ear missed it; the music was spoiled because the piccolo player had failed to take his part.

Is your "praise note" missing from the heavenly choir? Are you waiting, waiting, yearning for God to answer your prayers? He is waiting to answer, but perhaps He needs to hear you praise Him before He makes the answer known. □

MY THANKSGIVING

*In thankfulness I praise Him,
The giver of all good things.
He knows just what is needed
And my sorrow and joy He brings.
I thank Him for forgiveness,
For remembering my sins no more,
For the treasures He's laid up for me
In heaven's glory store.
I thank Him for satisfaction
And the joy He brings to living,
For supplying every daily need
And the privilege of sharing and giving.
I thank Him for peace and love
As shown through family and friends
And for the great goodness of God;
His mercy and grace never ends.
I thank Him for my future.
Knowing He's planned it for me,
And as I continually praise Him,
Secure—in His presence—I'll be.*

—ELAINE WRIGHT COLVIN
Boise, Ida.

The Editor's

STANDPOINT

THANKSGIVING PARADE

An outburst of thanksgiving from the heart of Paul is found in 2 Corinthians 2:14: "But thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of him everywhere" (RSV).

Paul's language is borrowed, according to most New Testament scholars, from the ancient "triumphs"—victory parades—by which Roman generals were honored. Those triumphs were tremendous spectacles.

The parade was led by the marching band, the trumpeters. Next came the floats, which represented captured cities and depicted the heroic battles of the victorious army. Next in line of march were wagons loaded high with spoils of conquest—gold, silver, statuary, and other valuables.

Then came the white oxen, usually 70 in number, "walking philosophically to their death," as Will Durant phrased it. Following the animal sacrifices were the captured enemy leaders, for they, too, would be sacrificed, with rare exception. Such a chieftain was Vercingetorix, bravest of the Gallic freedom fighters, who was dragged to Rome in chains where he "graced Caesar's triumph" and then "paid with his life for his devotion to liberty."

Next in line were musicians and priests, and then the conquering general himself. He wore a purple toga and a golden crown and bore an ivory scepter and a laurel branch. Four handsome horses pulled his chariot (no matter how homely the general might be, the horses were always handsome). Behind him marched his soldiers, either praising or cursing their officers.

When the procession reached the Temple, the celebrated general would place at the feet of the gods, as a thank-offering, his captured spoils and an animal sacrifice. Gratitude was further expressed by the killing of the captured chiefs.

Paul thinks of Christ as a victorious general. How different was His conquest! He gained His triumph, not by killing his enemies but by dying for them. His was the greatest victory of all history, for He met and overcame the mightiest foes of our race, sin and death.

And how different are His captives! They are led by Him, not to destruction but to eternal life. Freed from their bondage to sin and guilt, they become enslaved to Him whose rule over them means their true freedom and joy. In the procession they do not march with downcast eyes or dismayed hearts; they walk with quickened steps and whispered hallelujahs, for their Conqueror is their Liberator.

In the triumph which honored him, Claudius broke with custom and pardoned a captured British king. The citizens of Rome, according to Durant, "laughed at their strange Emperor, but loved him . . ." Jesus Christ pardons *all* of His captives, and His mercy elicits their undying love.

Paul says that Christ "*always* leads us in triumph." The most spectacular of Roman triumphs seldom lasted more than two or three days. The athletic games or gladiatorial combats that were associated with them sometimes ran for over a month. But the apostle thinks of a continuing triumph, with the ranks of captives-become-soldiers being constantly increased through the ongoing ministry of the gospel. From the resurrection of Jesus until His return, the procession and celebration goes on!

Christ's pardoned enemies, now His loyal and thankful subjects, spread "the fragrance of the knowledge of him everywhere" by their worship and witness. When Lucius returned to Rome from his successful Parthian wars, his triumph was unhappily marred by death. Some of the captured Parthian troops were victims of plague (either typhus or bubonic). In *Caesar and Christ* we read that "they infected every city through which they passed and every region of the Empire to which they were later assigned." But Jesus spreads throughout the world the happy contagion of life to all who believe the gospel. The gospel and those who publish it are an aroma of death only to the unbelieving, who will not exchange their bondage to sin for freedom in Christ.

At this thanksgiving season, I rejoice with Paul that I am part of the Lord's triumph! And I want to pledge myself anew to extend His conquest through my own witness and work. □

Paul thinks of Christ as a victorious general. How different was His conquest! He gained His triumph, not by killing his enemies but by dying for them.

CARING PEOPLE

In 2 Corinthians 8:16 Paul exclaims, "thanks be to God who puts the same earnest care for you into the heart of Titus" (RSV).

With that outburst of gratitude, my heart *resonates* (to borrow one of Russell Metcalfe's favorite words). Or as some of my younger friends would put it, I "dig" the way Paul felt. How much I owe to caring people!

Evelyn Gwinn, my first Sunday school teacher in the Church of the Nazarene, was a caring person. She had an uncanny way of sensing my spiritual lows. She never pressed me about them, but her quiet assurances of care and prayer helped me climb out of the pit. When she opened the Bible and discussed the Christian faith, her own life made it completely credible. She made me want to serve the Lord forever.

Joe Tyson was a caring person. He was one of the first pastors to open his pulpit to me. He encouraged me when I was launching my preaching career. At the time he served our Fort Lauderdale, Fla., church and

some of the district's strongest and best laymen were in his congregation. But he cared enough for a green, timid neophyte preacher to expose them to my messages in a revival meeting. I was able to go to my first pastorate with a new suit thanks to the offering they gave me!

Frances Erickson was a caring person. During our hardest year of ministry, economically, she was deeply sensitive to our unconfessed needs. Often the delicious meals she brought to the parsonage came when there was no food in the house. Out of her own funds she provided the one decent suit I had for Sunday wear that year. Only the generous use of her automobile, with her son Bill often serving as driver, enabled us to see many people we needed to call on. Her constant caring was our major encouragement.

I could extend the list indefinitely, for throughout my entire life I have been cheered and helped by caring people. They challenge me to be a caring person too. Thank God for them all! □

NOVEMBER IS MY CALENDAR'S SPINACH

I have never liked November. October is a "wow!" month for me—blue skies, sunny days, crisp air. I love October best of all the months. But November never made it with me.

Some good things happen in November. Fact is, I was born in November, and I am grateful for that event. Doris was born in November, and I am even more thankful for that event! We began our full-time ministry in November (how many years ago!), and I have never regretted my calling to gospel service. And in my country, November brings some special holidays. Veterans Day always awakens gratitude within my heart for those who fought and died to preserve America's freedom. The "biggie" is Thanksgiving Day, of course, and I like turkey, pumpkin pie, and football games. I like even better heartwarming services of praise to God.

In spite of all of these plusses, however, I never really look forward to November.

I associate November with the severest bouts of homesickness I ever experienced. Where I have lived,

there is a kind of brooding quality about November. Most of the trees are bare. Lawns and shrubs are brown, and they look so much better in green suits. The setting sun has a melancholic aspect. Night seems to fall so swiftly! These factors have always intensified my sense of loneliness when separated from family or friends. There is a strange inner discomfort against which I battle in November. November is like Monday times 30.

But I guess I need Novembers. Novembers are like spinach, good for me whether I enjoy the flavor or not.

Without Novembers I would not appreciate Octobers as much as I do. If life was constantly October, either physically or spiritually, there are many lessons of faith and hope that I would not have learned. The difficult places have put iron in my blood spiritually. "Tribulation worketh patience."

Novembers remind me sharply of my mortality, and that inclines me to lean on God. Novembers are good for me. □

DELIVERANCE

CRUMB CAKE

Rosary beads, fish on Fridays, confessions monthly, parochial schools, and bingo were all a part of my Catholic upbringing. For a youngster all the rules and regulations were a bit painstaking, and yet there dwelt a sense of pride in belonging to such a unique group, a group whose pacesetters were bishops, priests, and nuns. The Catholic church seemed awesome indeed.

As the eldest of eight children, there was never any doubt in my mind about my responsibilities and the example I had to set. Even in grade school I felt a special calling from God. What it was never seemed clear, but for a young Catholic girl, "special calling" meant religious life in a convent. So after high school graduation I left my family, home, and friends to become a nun.

Seven long years were spent in studying theology, meditation, prayer, community life, Christianity, and yet I felt empty. I thought I was following the recipe correctly: just enough prayer, meditation, selflessness, lots of humor—and yet this "cake" just couldn't rise. Feeling a need to speak with someone close to the Lord, I went to my Mother General. After hearing my heartaches with great concern and warmth, she suggested I spend a year in prayer about my religious vocation.

Litanies, masses, rosaries, stations of the cross were prayed in earnest during that year. Being the best nun possible was very important to me, and yet at the year's end my conclusions and feelings hadn't changed. Something was missing—religious life was not the answer.

Having entered the convent in 1965, I was fearful of facing the world. However, the '70s were not going to overwhelm me. After all, in my own fashion I had served God selflessly for seven years. He would not let me down. I believed that because of my faithfulness to Him, everything I touched would turn to gold. I couldn't wait to see the miracles He was about to perform. I waited . . . and waited . . . and waited. My "cake" with its no-fault recipe was crumbling before my very eyes.

The Lord was trying desperately to lead through my Christian (Nazarene) principal for whom I taught. The clanging cymbals, guitar hums and strums, women's rights, neon lights, the beat of the 70s were drowning Him out. My heart and head were so noise-ridden and cluttered I almost believed I no longer had a void—until one failure after another brought back that "desert" feeling.

What my fingers touched was far from gold. My teaching was not creative. Twice I roamed down the aisle of marriage and then at the last minute I turned back. Sunday church services were no longer a part of my life. And yet the Lord in His everlasting goodness and love did not forsake me. Alleluia!

The Lord knows me well—and He knows my weakness for chatting with friends. One day I was walking up to my apartment and before my eyes stood a friend I hadn't seen since convent days. Ellen had a glow surrounding

her that no bushel basket could hide and a smile good enough to be used in the best toothpaste commercial.

Thinking maybe she'd just received news of a raise, met a new guy, or received her income tax refund, I asked, "Ellen, what's the good news?" She grinned, wide-eyed, and responded, "Jesus." I was furious! Who was this person speaking to *me* about Jesus? After all, I was the nun who studied theology, prayer, meditation, and scripture for seven years! Who did she think she was?

Two walks around the block later, she talked me into going to church with her Tuesday evening. I had to accept or else look at her glowing smile for the remainder of the evening!

Tuesday evening came, and then for five weeks I joined Ellen in praise and worship of the Lord, learning for the first time phrases like "accepting Christ fully into your life," "turning your life over to the Father," and "feeling renewed." "This isn't for me," I said to myself. "I've been a failure at so many things. There is no way I'm promising to turn my life over to Christ and fail at that too." But while that inner conversation was going on I felt my body moving toward the altar. It was as if the Holy Spirit took it upon himself to relieve me of my bondage. That night, with tears streaming from my eyes, the burden of failure lifted as I accepted Christ into my life.

How does an ex-nun tell her family, who for years joked about religious fanatics, holy-rollers, Protestants, etc., that she has accepted Christ as her Lord and Savior? Not an easy task—yet my joy and trust in the Lord were so overwhelming I felt I could take on my family and share this most glorious news. Besides, they lived 500 miles away and I could tell them by phone! I dialed the number and felt the perspiration on my fingers sticking to the phone. After several rings my Mom answered.

"Hello Mom. I've got some great news for you! I've accepted Christ into my life."

She started to cry, then called my Dad to the phone. I knew this meant I could kiss any connection with my family good-bye. I was a religious nut and no fanatic could be a part of the Nesler clan. Instead these words came from my Mom's lips: "Cindy, in a small Baptist church here in town three nights ago, your Dad and I accepted Christ as our Lord and Savior." Our own family miracle! We cried and laughed, giving praise to a God who even through our faithlessness and doubt never left our sides. He saw to it, when the time was right, to bless us with His greatest gift—His love.

Since that September day in 1975 I continue to see miracles; perhaps it's because now I look for them. I sense a closeness in our family that never before existed. I'm experiencing marriage to a man whose faithfulness to the Lord matches the most loyal apostle. I have a need to share what the Lord has done for me, because now I have a recipe for a "cake" that never crumbles! □

by CYNTHIA NESLER THOMAS

Mount Rainier, Md.

**"... I will deliver thee, and thou shalt glorify me."
(Psalm 50:15)**

Buildings Do Help Us GROW!



Churches are not buildings, of course. Churches are PEOPLE . . . People who love Christ, people who need Christ.

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To help make sure that our church buildings do help us grow, the Association of Nazarene Building Professionals is now in the process of formation.

Well-designed and -constructed church buildings can help our church in its program of evangelism, worship, and nurture, but badly designed churches limit our outreach through excessive debt, poor location, and poorly planned use of space.

To assist church leaders, district boards, and pastors in working with professional architects, engineers, and builders, an Association of Nazarene Building Professionals will be formed in February. A Steering Committee is already at work on this new professional organization.

The Search for Building

A large group of charter members from Britain, Canada, and the U.S. is needed to enable this new group to be of maximum service to the church. Membership categories are:

- ★ **Licensed, Professional Architects**
- ★ **Licensed Engineers**
- ★ **Professional Builders**

The objective of this association will be to assist church leaders in working with building professionals to obtain the kind of buildings we need for growth at a price we can afford to pay.

Even before its official formation, this group has been of great service to the church through its Steering Committee which has provided advice and consultation in the preparation of "The Church Building Sourcebook," a comprehensive, loose-leaf manual on construction of the kind of buildings that will help us grow. The "Sourcebook," sponsored by the Department of Home Missions and prepared under the editorial coordination of Mr. Ray Bowman, architect, will be introduced in February at the time of the organizational meeting of this international Association of Nazarene Building Professionals.

All qualified Nazarenes in the professional areas involved are invited to send a letter of inquiry to the Association of Nazarene Building Professionals, 6401 The Paseo, Kansas City, MO 64131, and make plans now to attend the historic organizational meeting February 5-6, 1979, in Kansas City.

The organizational meeting will be followed immediately by a training seminar for District Boards of Church Properties based on "The Church Building Sourcebook."



Nazarene Professionals



Photos by Randy Hayes

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The Marriage Enrichment demonstration at International Laymen's Conference, San Diego, Calif., by Betty and Ken Rice was followed by a full weekend retreat in Pasadena, Calif., July 10-12.

Participants in this retreat were: Clarence and Judi Crites, Jerry and Judy Ferguson, Bob and DeAnn Hisler, and Bill and Edna Dickson.

Bill Dickson reports, "It was a deeply enriching time of caring and sharing which greatly strengthened



Betty and Ken Rice in San Diego



To row (l. to r.) are: Galen and Gwen Wilcox, Vern Houser, Marvin Kissee, and Jim Tremaine; (front row, l. to r.) Bill and Edna Dickson, Tess Houser, Mildred Kissee, and Ann Tremaine.

and refreshed both our marital and spiritual relationships."

Because of the Pasadena experience, a second retreat was scheduled by California contact couple Bill and Edna Dickson. Conducted in Camarillo, Calif., on September 8-10, the couples attending were: Galen and Gwen Wilcox of San Jose; Marvin and Mildred Kissee of Wofford Heights; Jim and Ann Tremaine of Carpinteria; and Vern and Tess Houser of Camarillo.

"Deep needs were met through God's love and appreciation for our mates. New skills in communication were learned, values as well as priorities were clarified. Overall it was a rich time of spiritual and marital commitment."

Future retreats are being scheduled by the Dicksons in Palm Springs, Calif. Interested couples may call them at (805) 484-9458.

—J. Paul Turner, Reporter

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The Schuylkill Haven, Pa., church recently had four generations of Hoffneaus in attendance. Pictured (l. to r.) are Earl G. Hoffneau, Sr., husband of the late Rev. Mildred Hoffneau who founded the church and pastored it for 31½ years; Earl G. Hoffneau, Jr.; Steven Hoffneau; and the infant Steven Earl, who was dedicated. Earl, Sr., also celebrated his 81st birthday and was honored by the church with the Distinguished Service Award. Rev. Miss Rose Hoffneau has pastored the congregation since 1974.



Mrs. Lillie Reeder celebrated her 98th birthday on May 29, 1978. She is pictured with her daughters Mrs. Tom (Stella) Thomas (l.) of Saskatoon, Saskatchewan, and Mrs. Claude (Ora) Ewins of Melfort, Saskatchewan. Mrs. Reeder's son, Wesley, is treasurer of Canada Central District and lives in Hamilton, Ontario. A grandson, Glen Reeder, is a student at Nazarene Theological Seminary. Mrs. Reeder has been a member of the Church of the Nazarene for many years and still attends all services.

DR. HILLS APPOINTED DEAN OF STUDENTS AT POINT LOMA COLLEGE

Dr. Kenneth D. Hills was appointed dean of students at Point Loma College effective September 1. He takes the position which was vacated by Dr. James H. Jackson.

Dr. Jackson will return to the classroom in the Department of Speech and Communication on a full-time basis after serving the college as dean of students for 18 years while teaching part-time. His total time in Point Loma classrooms is now 29 years.

Dr. Hills has been director of counseling at Lane Community College in Oregon since 1971. He has concurrently held an adjunct appointment as professor of education and director of the Community College Counseling Education Program at the University of Oregon.

After receiving the B.A. degree from Northwest Nazarene College, Dr. Hills earned the M.A. and Ph.D. degrees from the University of Wyoming.

Serving a 1978-80 term as vice-president of the Post-Secondary American School Counselors' Association, Dr. Hills is the post-secondary representative to the Governing Board of the American School Counselors' Association.

In commenting on Dr. Hills's appointment, Dr. W. Shelburne Brown, president of PLC, said, "We are most fortunate to be able to bring to our academic community a man of Dr. Hills's stature. His proven skills in student personnel services over the past 14 years, and his thorough devotion to Christ and the cause of Christian higher education, make him admirably suited for this position."

□

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Under the leadership of Bill Davis, 14 people made up the Akron District "Men in Missions" team that helped in the renovations and additions to the Caribbean Nazarene Theological College. Dr. Floyd O. Flemming is superintendent of the Akron District.



Pictured handing the car keys to her pastor is Mrs. Webb, 84 years old, a direct descendant of the Wesleys and Godbeys. The El Sobrante, Calif., Living Way Church, paid off the indebtedness on the 1976 Chevrolet Caprice, \$3,453, for Pastor Gene Archer, as a gift of love.



NEWS AT THE TETONS

The *Enduring Word Series* Curriculum Committee met in annual session at Grand Teton Lodge, Moran, Wyo., July 10-14. Committee members present included: John Nielson, Bill Burch, Frank Carver, Bill Coulter, Keith Drury, Chester Galloway, Barbara Lewis, Richard Lint, Albert Lown, Chester Meyering, Dallas Mucci, Armor Peisker, W. T. Purkiser, Oscar Reed, Michael Reynolds, Justin Rice, Willard Taylor, Gene Van Note, and Mildred Wynkoop.

Special guests were Dr. Ralph Earle, keynote speaker, and his wife, Mrs. Mabel Earle, who brought the message for the Wednesday evening family devotional hour. Dr. and Mrs. E. G. Benson were coordinators of the meeting.

Adult Sunday school lesson outlines for the year 1980-81, created the previous year, were amended and adopted as the official outlines of the committee. These will be presented to the General Board for approval and adoption in their January session, 1979. The Committee also developed outlines for the year 1981-82. These will be studied during the year by the committee and approved in the 1979 annual meeting.

Diligent work (without remuneration) was interspersed with recreation in an ideal situation. Approximately 10 family members were also present for five days of vacation. □

—John B. Nielson



Rev. and Mrs. Lee Steele, of the Phoenix Monte Vista Church, were recently presented Hawaiian leis at the beginning of a Sunday morning service. The leis symbolized the gift of a vacation trip to Hawaii, honoring the Steeles' 25th wedding anniversary.



Recently the Lodi, Calif., First Church presented their pastor and wife, Rev. and Mrs. Bernard P. Hertel, (L.) with the keys to a new Chevrolet Impala. Shown presenting the keys to the pastor is Mel Elwood, Christian Life director.



Mr. Wendell Wilcox was recently honored with a special program on behalf of his 30½ years of service as treasurer of the Vallejo, Calif., First Church. Pictured are Mr. Wendell Wilcox (r.), with an award, and Pastor LeRoy Tipton.



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BELOVED PLC PRESIDENT SUCCUMBS

Dr. W. Shelburne Brown, ninth president of Pasadena/Point Loma College, died Tuesday morning, October 3. Last November, doctors at University Hospital in San Diego identified a tumor on the optic nerve. They performed surgery November 30 but were unable to remove the tumor.

Following his discharge from the hospital, Dr. Brown received radiation and chemotherapy treatments as an outpatient. He actively participated in the administrative functions of his office in the months that followed.

Dr. Brown faced his medical problem and its accompanying blindness with faith and courage. He lived one day at a time and was buoyed by the love and concern of his friends, colleagues, and students. He stated publicly that as his sight diminished, he experienced a greater sense of closeness with those around him.

His life was a ministry. For the last 14 years, he gave his energies in administering the affairs of Pasadena/Point Loma College. He initiated innovations which have evidenced outstanding insight and sound judgment.

With vision and courage, Dr. Brown instigated the monumental move of the college from Pasadena to San Diego in 1973. An 88-acre campus, formerly the site of California Western University, was purchased. The name was changed to Point Loma College to identify with the new geographical location overlooking the Pacific Ocean. The magnitude of the move is thought to be unprecedented for any college of comparative size in southern California in the 20th century. The Pasadena College campus has been sold this year to the United States Center for World Mission.

W. Shelburne Brown was born January 13, 1918, to Dr. and Mrs. Melza Brown in Olivet, Ill. Both parents preceded him in death. He was united in marriage to Lois Jarzyna, March 25, 1940. The couple parented two sons and a daughter—Warren, a UCLA Brain Research Institute physiological psychologist; Fred, president of Computer Office Systems, Inc.; and Linda Gresham, wife of a college history professor in Oklahoma. Linda's professional career includes modeling, radio and television advertising and announcing. All members of the family are graduates of Pasadena College. There are five grandchildren. Survivors also include two brothers:

Willis G. Brown of Denver; Dr. Harold W. Brown, Nampa, Ida.; and two sisters: Mrs. Ruth Suiter, Ketchikan, Alaska; and Lois Lindbloom of San Diego.

Active with sports and hobbies, Dr. Brown enjoyed golf, tennis, hunting, fishing, and flying. He memorized large portions of scripture. He also liked to read and memorize poetry, especially works by G. Studdert-Kennedy. He was an avid reader.

Professionally, Dr. Brown served with distinction in several significant roles. He pastored three churches over a period of 10 years—1942-52. He was president of the Los Angeles District Department of Youth from 1948-52. He shared as a member of the Executive Committee for the Los Angeles Billy Graham Evangelistic Campaign in 1958. He was chairman, Pasadena College Board of Trustees, from 1960-64.

Dr. Brown became superintendent of the Los Angeles District in 1952, serving until 1964 when he became the ninth president of Pasadena College. In 1968, he became a member of the Court of Appeals, International Church of the Nazarene, and, in 1972, he became chairman. He was also a member of the Executive Committee, International Nazarene Commission, from 1964-68.

Dr. Brown had numerous articles published in educational and religious periodicals. He was the author of three books dealing with practical areas of Christian living—*Let's Look at Our*



**“AS
GOD HATH
PROSPERED
HIM.”**

1 Corinthians 16:2

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Dr. Brown held memberships in the Association of American Colleges, and the executive committee of both the Association of Independent California Colleges and Universities and the Western Association of Schools and Colleges. He served on the executive committee of the Rotary Club of Pasadena, and was a member of the Chamber of Commerce of San Diego, and the Rotary Club of San Diego.

Since Dr. Brown became president of Pasadena College in 1964, the institution has grown from a student body of 1,210 to 1,905. Over half of all graduates from the college have completed their work during his administration.

Point Loma College had just celebrated its Diamond Anniversary Year. It is an accredited liberal arts college—an institution of the Church of the Nazarene.

A memorial service was held on the Point Loma College campus Friday, October 6. Tributes were given by Dr. Wilbert E. Little, chairman, PLC Board of Trustees; Dr. Eugene L. Stowe, general superintendent; Robert L. Foster, vice-president for Financial Affairs; Sheryl Smee, PLC student; and Rev. B. Maurice Hall, pastor, Santa Ana, Calif., First Church. □

NEWS OF CHURCHES

The Levelland, Tex., church, led by Pastor James Porter, recently held groundbreaking ceremonies for their new sanctuary. The \$85,000 structure will be attached to the fellowship hall built on the location about five years ago. □

A mortgage-burning ceremony was held at the **New Orleans Westbank Church** recently. Rev. Ralph E. West, district superintendent, was the special speaker. The Westbank Church was organized July, 1952, with 14 charter members. Rev. M. M. Snyder was the founder of the church. The present building was built in 1969 by Rev. Frank S. Rollen who then pastored the church. The present pastor is Rev. William S. Mercer. □

Charleston, W.Va., First Church celebrated its 50th anniversary the weekend of June 23-25, with special services, during which the following former pastors participated: Rev. A. J. Frank, Rev. A. F. Hayes, Rev. William O. Blue, Rev. J. C. Wallace, Rev. Oval L. Stone, and Rev. Ronald Justice. District Superintendent M. E. Clay also participated in two of the services. In the Sunday evening service, the adult choir presented a musical, after which a slide presentation portrayed the history of First Church. Rev. C. Harold Smith is the pastor. □

District Superintendent Walter E. Lanman, Pastor Norman Snowbarger, Building Superintendent Don Wrightsman, Board of Christian Life Chairman Elaine Wittler, and Director of Youth Ministries Betty Bell participated in a ground-breaking ceremony for the new educational unit for the **Beatrice, Neb., church**. Estimated cost for the 60' x 40' two-story unit is \$150,000. □

Eules, Tex., First Church, held a grand opening of its recently completed sanctuary August 6. The 5,000-sq.-ft. building will seat 200, with a choir loft seating 26. The building addition uses matching dove gray brick and features natural redwood at the front and a 16-foot natural cedar cross. Serving on the building committee were Harold Maddux of Hurst, chairman; M. J. Moore of Eules, Melvin Wade of Eules, John Pigg of Hurst, and Bill Endsley of Bedford. The church property is now valued at \$300,000 with a debt of \$39,000. Rev. Earl G. Hissom is the pastor. □

Rev. Grady Cantrell, district superintendent of Northern California, was the featured speaker at a recent Father's Day mortgage-burning service in **El Sobrante, Calif., Living Way Church**. The church is now in an extensive remodeling program to update their facilities. Gene Archer is pastor. □

Toronto, Ohio, First Church celebrated its 50th anniversary September 6-10. Dr. S. S. White, former editor of the *Herald of Holiness*, served this church from 1931 to 1933.

Features of the five-day anniversary celebration included: the musical *Life in the Spirit* was presented by the Shadyside, Ohio, church; Rev. Byron B. Conner, Rev. R. O. Watson, Dr. Howard T. Lewis, and Rev. W. F. Miller, former pastors, were special speakers. The Weirton, W.Va., First Church orchestra presented a sacred concert, and the new *Worship in Song* hymnals were dedicated as memorials for the 50th anniversary project.

Dr. Floyd O. Flemming, Akron district superintendent, was the special speaker Sunday afternoon. Rev. Richard E. Phelps is the pastor. □



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The Wilburton, Okla., church was dedicated May 21, with Rev. Wendell O. Paris, Southeast Oklahoma district superintendent, speaking and many of the district pastors assisting in the service. The newly completed district home mission project was built for approximately \$45,000 and is now debt-free. The church has 2,496 sq. ft. and will seat 125. The two acres of land was purchased for \$9,500. A mobile home will be purchased by the district to set on the property. Many pastors and laymen gave of their time and talent to construct this facility. Sam Johnson of Henryetta, Okla., was the building superintendent. Stephen R. McWilliams is the pastor and there are presently 17 members.



Dedication of the new Larimore, N.D., church was held Sunday, June 4, by District Superintendent Phil Riley and Rev. Charles Belzer, pastor. The building cost was \$136,000, with much donated labor, and after nearly three acres were given for the site. Indebtedness on the church building is \$71,080 with an appraised value of \$345,000.



Pictured is the newly dedicated Somerville, Tenn., Mount Calvary Church. Also shown (l. to r.) are: A. Roy Montague, chairman of Christian Life; District Superintendent H. Harvey Hendershot; A. George Pitzer, general builder and contractor; Michael Estep, organizing minister; Joe Fowler, trustee; and Pastor Richard Wagoner.



Dr. Charles H. Strickland, general superintendent, was the featured speaker at the dedication service for the new facilities of the Neosho, Mo., church. Other participants in the service were Rev. James Hester, superintendent of the Joplin District; the Neosho High School Trebleaires Choir under the direction of Delbert Wilmoth; Rev. Leon Riddle, president of the Newton County Ministerial Association; Rev. Pat White, pastor of the First Congregational church; Rev. Wayne Adcock, pastor of the First Presbyterian church; and Mayor Jack Cornett. Rev. Dan League is the pastor.



August 6, the new facilities of Denver Westminster Church were dedicated. Located on eight acres, the 18,000-sq.-ft. facility will accommodate 500 for worship and Sunday school. The cost of the structure was \$500,000, making the value of all church property around \$750,000. The contemporary building was designed by architect Clarence Haviland, a member of the Westminster Church, and constructed by Harold Moran of Denver First Church. Burt Klusman, also a member of the Westminster Church, was the structural engineer. The current church membership is 265. General Superintendent Eugene L. Stowe gave the dedication message to a worship crowd of 475 on Sunday morning. District Superintendent Harold Daniels gave the morning prayer. Also present were former pastors, Rev. Roger Young and Rev. Ed Nash, who were featured speakers in the evening service. Other pastors who have served the Westminster Church are Rev. Bill Sullivan, Dr. Neil Wiseman, and Rev. John Hayes. Duane Yoesel is the present pastor, having served the church since 1976.



Pictured is the recently purchased Birdsboro, Pa., First Church parsonage which was dedicated July 30. Dr. Paul D. Mangum, Philadelphia district superintendent, led in the act of dedication. Dennis S. Boel is the pastor.

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IOWA CHOIR VISITED MONTERREY, MEXICO

The choir, "Sounds of Salvation," from Iowa City, Ia., First Church, accompanied by their pastor and his family, Rev. Don C. Gadbrow, visited the First and Second Church of the Nazarene in Monterrey, Mexico, in July.



Monterrey, Mexico, Second Church, Rev. Abel Cardona, pastor.



Choir "Sounds of Salvation" from Iowa City, Ia., First Church

July 9 was the time to say good-bye. After the Sunday morning service, with the altar full of people, they ate together and again the mariachi played and sang. Amidst Mexican hugs and handshakes, with tears in their eyes, the group left the church in Monterrey.

Rev. Josué Mora from the International Publications Board of Nazarene Headquarters, accompanied the group as an interpreter. □



The "Sounds of Salvation" choir climbing the mountain to visit a mission in Monterrey, Mexico.

On their trip to Mexico, they experienced some problems when their bus broke down and they had to stay in Oklahoma for three days.

Upon their arrival in Monterrey (July 4), Pastor Abel Cardona, his family, and church prepared a special fiesta for them, because it was Independence Day for the United States. There was lots of spicy food, with hot sauce, fire crackers, and a big cake decorated to look like the flag of the United States, which Rev. Cardona presented to Rev. Gadbow. Also, a group of mariachis, who had been recently converted to the Lord, played and sang songs of the church, wearing their typical uniforms.

The trip to Mexico had a missionary slant. During the day work was done with the children and at night there were evangelistic services where Rev. Gadbow preached. There were several people saved and sanctified during that week. New Testaments from the Gideons were given away, as well as pamphlets.

For several years the Iowa City Church has visited the churches in Monterrey, Mexico.

The First Church of the Nazarene in Monterrey has four missions in the mountains. The choir visited two of them during the day. The only way to get there is by walking.



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49c

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PURCHASE IN QUANTITIES AND SAVE



BALL AND TOSS GAME

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Brightly colored orange plastic cup with "Jesus Loves Me" inscribed in white. Thread string through holes in both parts and tie double knots on both ends, to play—catch ball in cup. (CUR)

AW-46 Each, 25c; 12 for \$2.75

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AW-5327 Shepherd, "Jesus Cares"

AW-5328 Praying Hands, "Remember to Pray"

AW-5329 Jesus and the Children, "Jesus Loves Me"

Each, 29c; 12 for \$3.1

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AW-5304 Cross

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COLORFULLY HAND-DECORATED STAND-UPS

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AW-306G Praying Girl (not luminous)

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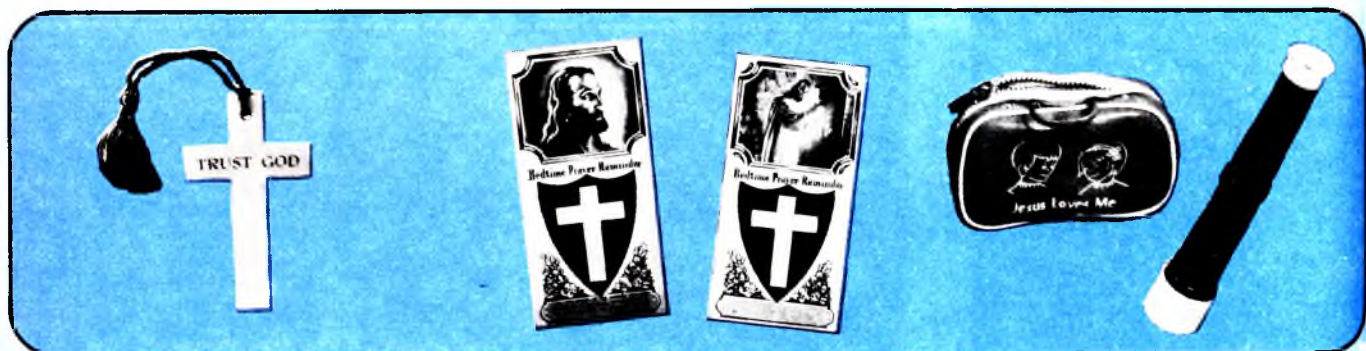
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Unbreakable plastic, bright colors, big 6" long. Shoots straight up into sky. Scripture imprint. (CS)

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USE SPECIAL OFFER ORDER COUPON ON PAGE 23



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AW-5296 "Trust God"—red tassel

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RESOURCE LEADERS AND SEMINARS ANNOUNCED

Twenty-four talented resource people will make unique contributions to the Trevecca Nazarene College WILCON experience scheduled for December 5-8, 1978. Every person on the program has a helpful message to share with 20th-century Nazarene ministers' wives.

The general session speakers include:

- Dr. William M. Greathouse**—"The Most Important Lady in the Church"
- Mrs. Paul Cunningham**—"The Final Touch—Sharing the Joy"
- Dr. James Dobson**—"Making the Most of Marriage"
- Mrs. Floyd Flemming**—"The Adventure of Discovering Your Spiritual Gift"
- Dr. and Mrs. Jarrell Garsee**—"How to Achieve Emotional Wholeness in the Parsonage"
- Mrs. William M. Greathouse**—"High Points of My Spiritual Journey"
- Dr. David Hernandez**—"Woman—God's Ultimate Creation"
- Mrs. Earl Lee**—"A Search for Serenity"
- Rev. and Mrs. Milton Poole**—"How to Achieve Emotional Wholeness in the Parsonage"
- Dr. Bill Vaughn**—Musical Drama Trio—"Woman in the Parsonage—God's Dream"
- Mrs. G. B. Williamson**—"God's Magnificent Gift of Communication"
- Dr. Mildred Wynkoop**—"God's Living Truth for You"

The seminars will be led by:

- Mrs. Franklin Cook**—"Finding More Hours in Your Day"
- Mrs. Paul Cunningham**—"Who, Me? Lead a Bible Study?"
- Dr. Lora Donoho**—"Why Physical Fitness?"
- Mrs. Jarrell Garsee**—"Women's Ministries—How to Begin"
- Dr. Jarrell Garsee**—"Parsonage Parenting"
- Mrs. Don Gibson**—"Faith Sharing and Altar Work" and "So You're Married to an Evangelist"
- Mrs. Miriam Hall**—"Your Ministry to Children"
- Mrs. E. B. Hartley**—"When a Minister's Wife Prays"
- Mrs. Earl Lee**—"Making Your Adult Sunday School Class Vital"
- Mrs. Melvin McCullough**—"So You're a Beginning Parsonage Woman"
- Mrs. Evonne Neuenschwander**—"Hymn Playing Workshop"

Mrs. Milton Parrish—"Helping Your Special Man—The Minister"

Mrs. Leslie Parrott—"The Ministry of Hospitality"

Mrs. Milton Poole—"Coping with Stress"

Rev. Milton Poole—"Making Criticism Work for You"

Dr. Earl Vastbinder—"Understanding Adolescents"

Campus leaders at Trevecca Nazarene College are preparing the red carpet for 750 Nazarene ministers' wives. The 11 districts of the south-

east report increasing enthusiasm for WILCON among parsonage ladies. Lay persons have organized Minister's Wife Appreciation Day. Pastors and evangelists have decided to tolerate their own cooking for a few days so their wives can enjoy this once-in-a-lifetime experience. Church members have offered to care for the parsonage children. And employed parsonage ladies have requested time off to attend WILCON.

Details of collecting funds and share-a-ride are available on each district from the district superintendent's wife. □

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U.S. Senator Howard Baker giving the keynote address.

A GOD AND COUNTRY CELEBRATION

Murfreesboro, Tenn., First Church, recently held its second annual God and Country Celebration. The purpose was to emphasize the importance and blessing of America's religious heritage and freedom in an atmosphere of dedication, worship, and praise.

Participants in the 1978 celebration included: the Honorable Howard Baker, United States Senator from Tennessee; the Honorable John Rucker, State Senator of the 16th Senatorial District in Tennessee; the Honorable Ben Hall McFarlin, Rutherford County Court Judge; the Honorable W. H. Westbrooks, mayor of Murfreesboro; General Joseph H. Kastner, assistant division commander of the 101st Airborne Division Air Assault, United States Army; and the United States Army Band from Fort Campbell, Ky.

Each of the public officials spoke briefly on assigned topics relating to the purpose of the celebration. The United States Army Band provided the special music for the service. The event received attention from the media (television, radio, newspaper) throughout the state.

At the close of the service, the United States Flag and the Christian Flag were presented by an Armed Forces Color Guard. Pastor Mike Clyburn offered prayer for those in attendance and for the country. □

NAZARENE COLLEGE STUDENTS INVOLVED IN SUMMER INTER/SECT MINISTRIES

Inter/Sect was where God's love and human need really came together in three distinct ways during the summer of 1978: inner city, children's outreach, and discipling. Inter/Sect is part of the yearly summer ministry program sponsored by the Department of Youth Ministries.

Eighteen college student comprised four different teams which worked in

the inner city. Fully equipped with original puppets, stage, and scripts as basic tools, each team responded to individualized training by the pastors involved. Four cities provided a large variety of ministry opportunities for these students.

In Des Moines, the team worked with the pastor in evangelistic calling, Sunday school work, and renovation of the church basement. In Dallas, five students centered their ministry among the senior citizens through a nutrition center, a weekly park ministry, and neighborhood handyman's program.

Kansas City was the exciting scene where four Inter/Sect team members saw a brand-new church emerge through their efforts during the summer. The newly organized church had 28 charter members by District Assembly time.

The fourth location for urban ministry was the Grace Church in Los Angeles. There, five students operated a summer day-camp program for working mothers of the community.

A second phase of Inter/Sect was the Discovery Clubs—Children's Outreach Ministry. Puppets, songs,

stories, and fun were the key tools for this innovative ministry. Seven people traveled through the western United States conducting backyard children's clubs for home mission churches. Nine churches were visited with an average of 300 children contacted per church. In Sacramento, Calif., the Discovery Club team delivered 70 prospective families to the Rancho Cordova church.

The third aspect of Inter/Sect for 1978 was the live-in discipling program conducted at Golden Bell Ranch in the Colorado Rockies. Using the ranch facilities as living quarters, 16 students spent the summer exploring what it means to be a true disciple in today's world. Part of the group were employed in an amusement park setting and part of them assisted the Colorado District Camp program. All 16 were involved in regular group Bible study and sharing, operating as a community under the Lordship of Christ.

Inter/Sect really brought the needs of humanity into direct contact with God's healing love. For those who were involved, it was a life-changing experience. □



SPECIAL EDITION

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GENESIS

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Writer: **GEORGE HERBERT LIVINGSTON**

Professor of Old Testament, Asbury Theological Seminary

This complete section of GENESIS taken from Volume 1 of **Beacon Bible Commentary** provides a profitable study supplement for the December-January-February, 1978-79, lessons on "Studies in Genesis." Your opportunity to gain a deeper and richer insight into this series of meaningful lessons. Includes a study map of the Old Testament. 160 pages. Kivar binding. **\$1.95**

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1. Register your class with the Christian Service Training office for Unit 121.1b. "Study of the Book of Genesis."
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3. Be sure to report the study to the Christian Service Training office when the study is completed.

Here's what's required . . .

1. Attend at least 10 out of the 13 class sessions.
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3. Read the textbook—the special edition on GENESIS.

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The Southeast Oklahoma District ordinands are pictured (l. to r.) with Dr. Eugene L. Stowe, general superintendent; Rev. and Mrs. Lowell Churchill, Jr., Rev. and Mrs. Steve McWilliams, and District Superintendent Wendell O. Paris.

DISTRICT ASSEMBLY REPORT

SOUTHEAST OKLAHOMA

The 27th Annual Assembly of the Southeast Oklahoma District met in Henryetta, Okla. District Superintendent Wendell O. Paris, completing the first year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Lowell Churchill, Jr. and Stephen R. McWilliams.

Elected to the Advisory Board were elders James W. Daniel and James M. Stewart; laymen Lenard Stubbs and Bob Ketchum.

Mrs. Wendell O. Paris was reelected NWMS president; Rev. Timothy Stearman was elected NYI president; and Rev. LeRoy Spradling was elected chairman of the Board of Christian Life.

SAMUEL E. FARRIS from Omaha, Ill., to Elizabethtown (Ky.) First

ROBERT HARDING from Burbank, Calif., to associate, Monterey Park (Calif.) Trinity

CARLTON F. HARVEY from Nazarene Publishing House, Kansas City, Mo., to associate, Kansas City (Kans.) Metropolitan

W. D. HUFFMAN from Hoopeston (Ill.) First to Chicago (Ill.) Calvary

TERRY ROHLMEIER from Chariton, Ia., to Springdale, Ark.

WAYNE RUTHERFORD from associate, Lebanon, Tenn., to White Wing, Tenn.

A. O. SIMMONS from Longview, Tex., to Athens, Tex.

JOE LEE TOMPKINS from Springdale, Ark., to North Little Rock (Ark.) First

EDWARD C. WEAVER from student, Nazarene Theological Seminary, Kansas City, Mo., to Mannford, Okla.

ROBERT WORTHINGTON from Waverly, Ohio, to Columbus (Ohio) Southwest Community

MOVING MISSIONARIES

STEVE BAIRD, Costa Rica, furlough address: 2321 Victoria, Wichita, KS 67211

MARILYN COFFMAN, Papua New Guinea, field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

RECOMMENDATIONS

REV. AND MRS. GARY ABKE and family have pastored on the Kansas District but are entering the full-time evangelistic field as of February 1, 1979. They provide a full program and will be a blessing to any church. You may contact them at 1102 Glenarm, Pratt, KS 67124.—*Marselle Knight, Kansas district superintendent.*

This is to recommend REV. HOWARD W. HILL, Joyland Trailer Park, Lot 319, 2261 Gulf-to-Bay Blvd., Clearwater, FL 33515 (813-446-2650), to our pastors and churches as a commissioned evangelist. He has been a successful pastor and an effective evangelist in small churches and large camp meetings.—*J. V. Morsch, Central Florida district superintendent.*

VITAL STATISTICS

DEATHS

REV. WILLIAM CARLTON, 75, died Sept. 28 in Kirksville, Mo. Rev. Carlton was the founding pastor of the Kirksville church. Funeral services were conducted by Revs. Dwight Stevenson, N. V. Hunt, and Oscar Loftin. He is survived by his wife, Sylvia Ruth; 5 daughters, Mrs. Robert (Rita) Gouker, Mrs. Reva Gordon, Mrs. Noble (Wanda) Hunt, Mrs. Earl (Esther) Marsh, and Joan Dobbins; 24 grandchildren; several great-grandchildren; 1 brother; and 2 sisters.

REV. ROBERT EMSLEY, 61, commissioned evangelist, died Sept. 13, in Buffalo, N.Y. He had pastored in Leeds, England, before becoming

an evangelist. Funeral services were conducted by Dr. Forrest Nash, district superintendent of the Chicago Central District, and Rev. Arnold Burris. He is survived by his wife, Irene.

DANIEL LOREN EVERHART, 27, died Aug. 28 in Coban, Guatemala. Funeral services were conducted by Revs. Hoyle Thomas, Enrique Roybal, A. L. Braswell, R. W. Carpenter, Jonathan Salgado, and William Vaughters. Interment was in Nampa, Ida. Surviving are his parents, Mr. and Mrs. Floyd Everhart; four brothers, Jim, Gary, Sam, and Tim; three sisters, Pam Doramus, Joylene, and Gloria; and his maternal grandparents.

IVEL MILTON HAMMER died Sept. 24 in Pasadena, Calif. He is survived by his wife, Una Mae; and two sons, Darrell S. and Mark S. Funeral services were in Rose Hill Memorial Park, Whittier, Calif.

MR. LOUIS HOFFPAUIR, 86, died June 18 in Lake Charles, La. Funeral services were conducted by Rev. D. M. Duke. Survivors include two sons, Bert and Asa Lee; and three daughters, Velma Dailey, Ella Mae Darnsteadt, and Nell Morgan.

REV. JAMES W. HUMBLE, 73, died Sept. 14 in Billings, Mont. Funeral services were conducted by Rev. David J. Wendling. He had evangelized for the church in most of the states and in Canada, England, Ireland, Scotland, and the Republic of South Ireland. Survivors include 5 sons, Rev. David L., John Wesley, Charles Gordon, Walter Ivan, and Arthur George; 2 daughters, Ruth Evelyn Friede and Carole Louise Chaplin; 15 grandchildren; 1 great-grandchild; and 2 brothers.

OPAL JEWEL LACY, 72, died Sept. 26 in Medford, Ore. Funeral services were conducted by



Seated (l. to r.) are Dr. V. H. Lewis, general superintendent, and District Superintendent Tom Hermon; with the ordinands and spouses of the South Arkansas District. Standing (l. to r.) are Gerald Gatliff, Rev. Sarah Gatliff, Mrs. Don C. Taylor, and Rev. Don C. Taylor.

MOVING MINISTERS

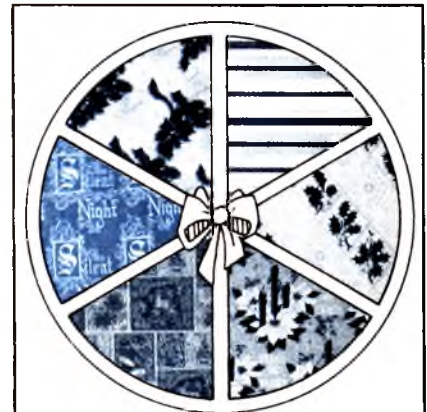
GILBERT BREWER from Vicksburg (Miss.) First to Cookeville, Tenn.

ROBERT O. CLARK from Akron (Ohio) Good-year Heights to Virginia Beach (Va.) First

DAVID LEE DONOVAN from student, Nazarene Theological Seminary, Kansas City, Mo., to Farmers Branch, Tex. (formerly Dallas Valwood Parkway)

ROLAND E. DUNLOP from Owego, N.Y., to Anderson (Ind.) First

DON EATON from student, Nazarene Theological Seminary, Kansas City, Mo., to Clearwater, Kans.



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NEWS

OF RELIGION

Revs. Ronald Greene and George M. Wilson. She is survived by her husband, Rev. C. Henry; one son, Don; one daughter, Donna Ralphs; seven grandchildren; and seven great-grandchildren.

MRS. MARY LYTER, 81, died Sept. 22, in Oklahoma City. Rev. D. F. Hail conducted the funeral services. She is survived by a daughter, Louise Jones; a son, Ed Watts; and a granddaughter.

IVA E. MAUZY, 71, died Aug. 6 in Ironton, Mo. Funeral services were conducted by Rev. Lee W. Faulkner. She is survived by her husband, Walter; two sons, Joe and James; one daughter, Rosemary Blankenship; one sister; and four brothers.

REV. JOHN A. McNATT, 83, died Oct. 7 in Shelbyville, Tenn. Rev. McNatt was district superintendent of the Idaho-Oregon District for seven years. Before that and following, he was an evangelist. Funeral services were conducted by Revs. Merle M. Mead and Ron Skeeter, and District Superintendent Glen Jones. Surviving are his wife, Lera Jordan McNatt; one son, John Edward; three grandchildren; and four great-grandchildren.

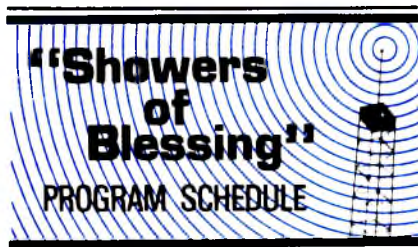
ALBERT O. MILLER, 86, died July 9 in Grand Junction, Colo. Funeral services and interment were conducted in Montrose, Colo., by Revs. Bob Broadbooks and Wayne Nelson. He is survived by his wife, L. Emma Miller; one daughter, Mrs. K. Wayne (Dorothy L.) Nelson; six grandchildren; 1 great-grandchild; four sisters; and one brother.

NELLIE PARKER, 92, died Sept. 17 in Seattle, Wash. Funeral services were conducted by Rev. Freeman Brunson in Kingsburg, Calif., and interment will be in New Richmond, Ohio. She and her late husband had pastored in Ohio, Pennsylvania, Idaho, Colorado, Indiana, Florida, and North Carolina. Survivors include 3 sons, Paul, Victor, and David; 1 daughter, Mrs. George (Virginia) Carrier; 14 grandchildren; and 21 great-grandchildren.

MRS. I. F. (VIRDA) RODEFFER, 89, died Sept. 21 in Cheyenne, Wyo. Funeral services were conducted by Rev. Loran Madsen. She is survived by her husband, Rev. I. F. Rodeffer; one daughter, Dorothy; two grandchildren; and one great-grandchild. Rev. and Mrs. Rodeffer had pastored in Indiana, Iowa, Missouri, and Wyoming.

HAROLD KENNETH SNODGRASS, 52, died Aug. 19 in San Diego. Funeral services were conducted by Lt. M. R. Ferguson CHC USN. Survivors include his wife, Betty; one daughter, Mrs. Sandra Broussard; his mother; three sisters; and three brothers.

WILLIAM L. STREET, 86, died Sept. 13 in Bethany, Okla. Funeral services were conducted by Dr. Roy Cantrell, Dr. Ray Hance, and Dr. Fred Floyd. He is survived by his wife, Ruth; 1 daughter, Annabelle Bentley; 2 sons, Thomas W. and William L., Jr.; 10 grandchildren; 4 great-grandchildren; and 1 sister.



November 19
"The Touch That Transforms"
 by W. E. McCumber

November 26
"Why Trouble Jesus?"
 by W. E. McCumber

STUDY OF "FAITH EXPERIENCED" SUGGESTED FOR "KIRCHENTAG." Although the 18th German Evangelical Kirchentag (lay church congress) is more than a year away, 6,000 advance registrations have been received. Nuremberg, West Germany, now largely restored after the war's decimation, will host the giant gathering June 13-17, 1979. Early registration is required to allow parish classes to master the study materials provided as preparation.

The most popular study area, chosen by 42 percent of the registrants, is "Faith Experienced." A close second, selected by 40 percent of the delegates, has the theme "Hope Unfolding." The third choice, "Abiding in Love," was chosen by 18 percent.

One-third of the advance registrations come from the host state, Bavaria. A working participation of between 60,000 and 80,000 is anticipated, with a total, including open-air meetings, reaching 400,000. □

MORE TEENAGERS IN BRITAIN BELIEVE IN UFOs THAN IN GOD. Nearly 75 percent of Britain's teenagers own a Bible, but more young people believe in Unidentified Flying Objects and life on other planets than "definitely believe" in God, according to a survey published in London.

The survey was sponsored by the Bible Society; the Scripture Union; the Evangelical Alliance, which embraces more than 700 churches; societies and fellowships throughout Britain; and *Buzz* magazine, Britain's largest circulation interdenominational monthly.

The study revealed that 73 percent of the young people questioned own Bibles and that 80 percent own a New Testament. British girls are more likely to own Bibles than boys—80 percent compared with 67 percent. Only 4 percent of those surveyed had read the Bible on the day of the survey, 9 percent read it each week, and only 14 percent read it in a month.

As regards the belief in UFOs and life on other planets, 50 percent of the teenagers questioned claimed to belong to Christianity. One in two believed in UFOs, and 54 percent thought there was life on other planets.

Asked whether they believed in God, only 26 percent said they definitely believe in God, 36 percent "think" they believe, 26 percent sometimes believe, and 12 percent definitely do not believe in God. □

RELIGIOUS FREEDOM GRANTED IN PROPOSED CONSTITUTION. The new Spanish constitution, now before Spain's Congress of Deputies, carries guarantees of religious liberty, according to European Baptist Press Service. Article 15, recently approved by the Congress, contains these paragraphs:

1. Religious liberty and individual and collective worship is guaranteed as well as the liberty to profess any belief or ideology. This is limited in its outward manifestations only by the need for public order protected by the law.

2. No person can be required to declare his religion, belief, or ideology.

3. There will be no state religion. Public authorities, in considering the religious beliefs of Spanish society, will maintain cooperative relations with the Catholic Church and the other confessions.

Article 25, concerning public education, also was approved, not without tension over the mere recognition, rather than outright guarantee, of private schools. The constitution must be approved by the Spanish Senate, then by a national referendum, before being proclaimed into law by King Carlos. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I A member of our church strongly feels that once a member leaves the church (for any reason), that person should not be received back into the fellowship with any confidence shown in their Christian life. In his opinion they should not hold office and no confidence should be shown them. I'm not talking about persons who leave because of moral reasons or in violation of "Manual" teachings. Is this the general attitude of the Nazarene Church? Does it go against the teachings of the Bible?

I really don't know what the general attitude of the church would be in a situation such as you describe. My own conviction is that the very act of restoring someone to membership constitutes an expression of confidence in them. Nor can I see why, if they qualify for office, they should not hold office if the church elects them to an office. And I think there are biblical

precedents for my convictions in the cases of Jonah, Simon Peter, and John Mark. Partial reconciliation and partial acceptance will not meet the full spiritual and emotional needs of those who are being restored to membership. I suggest that you consult these scriptures: John 21:15-22; Galatians 6:1-2; 2 Corinthians 2:5-11. □

I We are having a problem about this matter of sanctification for a born-again Christian. Some say you don't need it to make it to heaven; others say it just makes you a better Christian. I have been a Nazarene all my life and have been told and shown in the Bible that I need to be sanctified in order to get to heaven. Please given me an honest answer for this.

Honest answers are the only kind I intend to give anyone. Jesus prayed for the Father to sanctify His people, and then died to effect their sanctification (John 17:17; Ephesians 5:25, 26). He did not pray and die for anything trivial or optional. Holiness is essential for heaven, as Hebrews 12:14 makes very clear. However, as Dr. J. B. Chapman used to remind us, this refers to the experience of holiness and not to any particular doctrinal understanding of holiness.

■ In Numbers 14:29 the Lord says, "You will all die here in this wilderness! Not a single one of you twenty years old and older, who has complained against me, shall enter the Promised Land" (TLB).

Does this mean all the children of Israel with the exception of Caleb and Joshua were condemned by God to perish in hell for their refusal to obey Him about taking the Canaan land? Our Sunday school class awaits your answer.

They were condemned to die in the wilderness. What happened after death depended upon their relationship to God at the time of death. Those who repented of their sins and trusted in God's mercy would not "perish in hell" though they died in the wilderness. The case of Moses himself shows that one could die outside of Canaan and arrive inside of

heaven. As Paul puts it, "God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ" (2 Thessalonians 2:13, 14, NIV). Only through the Spirit's sanctifying work will we share in Christ's glory. That work begins in regeneration, continues in entire sanctification, and is completed in our glorification. □

However, I do think Adam Clarke was right in regarding their judgment as a warning that "none who disbelieve God's word, and rebel against his authority, shall ever enter into the kingdom of heaven"—unless they repent of their sins and are saved before they die. □

MRS. STELLA TROUTMAN, 80, died Sept. 18 in Madill, Okla. Funeral services were in Madill. She is survived by one son, Robert; and three daughters, Mrs. Hugh White, Mrs. Ellane Freeman, and Mrs. Eugene Wood.

BIRTHS

to GUY AND KATHY (SANDERSON) ASHTON, Landstuhl West Germany, a girl, Heather Renee, Sept. 18

to REV. DAVID AND GRACE AUSTIN, Burlington Wis., a girl, Jeanette Denise, Aug. 31

to PHILLIP AND KEBBA BALLARD, Oklahoma City, a boy, Phillip, Jr., May 6

to DUANE AND SUE (BROOKS) BATY, Olathe, Kans., a girl, Kendra Sue, Sept. 25

to ROD AND DEBBIE (PAULSON) BROOKS, Olathe, Kans., a girl, Laura Lynn, Sept. 15

to REV. DANNY AND CINDY (ANDREWS) BRUMMETT, Frankfort, Ky., a boy, Daniel James, Sept. 16

to DWAIN AND JANICE (CAMPBELL) ETTERLING, Elkton, Ky., a boy, Dwain Joseph II, Sept. 17

to VERYL D. AND KAREN (STALLINGS) HODGES, Olathe, Kans., a boy, Veryl Dennis II, June 2

to JOSEPH AND ROWENA (CRAMER) LARSEN, Oklahoma City, a boy, Joseph Henry, Jr., Sept. 8

to WAYNE AND CAROL (MEARES) McDONALD, Post, Tex., a boy, Brandon Layne, Aug. 25

to REV. ALLEN D. AND SONJA (LAWSON) MIDCAP, Atlantic Beach, Fla., a girl, Christa Maria, Aug. 17

to STEVE AND DEBBIE STILES, West Chester, Pa., a girl, Stephanie Fay, Sept. 12

to ROBERT AND NICKI TESTON, Oklahoma City, a girl, Lindsey, July 7

to DOUGLAS AND PATRICIA (HAMRICK) WADE, Staunton, Va., a girl, Christine Michelle, May 8

to TERRILL AND CATHY (WILSON) WILLIAMS, Oklahoma City, a boy, Clinton Frederick, Sept. 26

to DAVID AND DONNA (PECK) WINE, Mount Vernon, Ohio, a boy, Jeffrey David, Sept. 26

ADOPTION

by ROGER AND GLENNA (PARKS) STAMPS, Seattle, Wash., a boy, Chad Aaron, born Sept. 21

MARRIAGES

REBECCA SUE NEILSON and DAVID CARL ERWIN at Columbus, Ohio, June 24

ANNIVERSARIES

REV. AND MRS. WILFRED C. McKAY observed their 60th wedding anniversary. A reception was held at the home of their daughter, Mrs. Donald C. Moritz. The McKays were married Sept. 25, 1918 in Absaraka, a farming community in eastern North Dakota. Rev. McKay is an ordained elder in the Church of the Nazarene and served pastorates in Idaho, Oregon, Montana, and North Dakota. Upon retirement in 1961, the McKays moved to Nampa, Ida., where they are members of College Church. The McKays have seven children: Mrs. Paul (Elizabeth) Snyder, Bellevue, Wash.; Bartlett P., Hong Kong; Duane S., Pasadena, Tex.; L. Merritt, Florissant, Mo.; Neil S., Spokane, Wash.; Mrs. Maureen Bowman and Mrs. Donald C. (Floradell) Moritz, Nampa, Ida.; 23 grandchildren and 3 great-grandchildren.

PETE AND BERTHA REYNOLDS, of New Albany, Ind., were honored on September 10 by the New Albany Ind., First Church on their 50th wedding anniversary.

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ON PAGE 23

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NEW INNER-CITY CHURCH IN KANSAS CITY

On August 12, 1978, a new inner-city church was born in Kansas City, Kans. Twenty-eight charter members came together at an organization service held in Central Church to officially become a new congregation of the Church of the Nazarene.

On the day of organization, more than 200 people attended the meeting, including the Bible Way Inner City Church from St. Louis, and their choir; the Blue Hills Inner City Church from Kansas City, Mo., and their choir; and a delegation of the North Ash Street Church from Wichita, Kans.

Dr. R. W. Hurn, executive director of the Department of Home Missions; Rev. and Mrs. Larry Faul, missionaries to Antigua; Ruth Saxon, missionary to Trinidad; and many other friends from the Kansas City area were present for the service.

Rev. Milton Parrish, district superintendent of the Kansas City District, officially organized the church. This inner-city church is being sponsored by the Kansas City District and the Department of Home Missions.

The church had its beginning in a daily vacation Bible school and crusade conducted by Rev. and Mrs. Warren Rogers, official planters of new churches for the Department of Home Missions, and a Summer Ministries Intersect team sponsored by the Department of Youth. Members of the team were Janie Cox from ONC, Yolanda Robinson from PLC, David Sanderson from MANC, and Glenda Wardlaw from NNC. The three-week VBS received excellent direction the first week from the Rev. James Kesler family. The remaining two weeks were directed by the Intersect team. Average attendances were 84 the first week and 121 the last week, with total enrollment of 180 for the VBS. Rev. Rogers and his wife conducted the evening crusade services.

They were assisted by John Jackson, an associate at Grace Church, and several choirs from the Kansas



Rev. Warren Rogers at the pulpit

City area which helped with the music. These services were well attended, with an average attendance of 125 for three Sundays.

Since the organization, regular mid-week services have been attended with keen interest. The attendance has ranged from 48 to 67 since August 12. The Sunday school began with an enrollment of 46 and has reached a high of 50.



VBS children "taking a break"


Rev. W. C. Dishon, pastor of Central Church; his associate, Rev. Larry Howland; Central Church secretary, Lois Ring; and Central Church layman, Dale Hunter; each rendered an unusual amount of assistance in the development of the new church. Many other members of Central Church made vital contributions to the VBS and the crusade. Churches of the entire Wyandotte Zone were helpful in providing transportation and attending the crusade services.

Mr. Dale Hunter has been appointed by the district superintendent as supervisor over the inner-city church until the arrival of the newly appointed pastor, Rev. Barry Cunningham, of Ann Arbor, Mich.

The church shared facilities with a Black Muslim group. In September, the Seventh-Day Adventist church building, located at 7th and Nebraska in Kansas City, Kans., became the temporary facility for the new congregation. □



Redman's Hall—where Kansas City, Kans., Inner City Church was born.



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OF PEOPLE AND PLACES

Randy Michael, son of Mr. and Mrs. Thomas W. Michael of Bakersfield, Calif., received the Doctor of Ministry degree May 20 during the 18th annual commencement exercises at Midwestern Baptist Theological Seminary, Kansas City.



Michael is currently serving as director of the Institute for Christian Counseling in Lenexa, Kans., and is president of Life Resources Ministries. He and his wife, the former Phyllis Jones of Kansas City, have two children. □

District Superintendent J. V. Morsch was granted the Doctor of Ministry degree May 5 for his graduate work with Fuller Theological Seminary and Luther Rice Seminary. His thesis was entitled "The Church and Church Growth." His adviser, Dr. Hollis Green, is a noted author and lecturer on church growth. The field development study was done in the areas of communication, administration, personal development, and creative composition. The Doctor of Ministry is an earned degree for the professional ministry.



Dr. Morsch is in his fifth year as district superintendent of the Central Florida District. □

Rev. A. Wendell Bowes, pastor of the Bristol, Pa., church, has been named to the 1978 edition of *Outstanding Young Men of America*. Awards have been made annually for the past 13 years to young men between the ages of 21 and 36 by local men's organizations, Jaycee chapters, college and alumni groups, and city and state officials.



Rev. Bowes is a 1967 graduate of Northwest Nazarene College. He received the M.Div. degree from Nazarene Theological Seminary in 1970 and the Th.M. degree from Princeton Theological Seminary in 1971. He is presently a Ph.D. student at Dropsie University, Philadelphia, Pa., majoring in the Old Testament and the history and languages of the Ancient Near East.

He is the son of Rev. and Mrs. Alpin Bowes of Kansas City. He is married to the former Virginia Miller of Spokane, Wash. They have one daughter, Heidi. □

Dr. Robert A. Walter, pastor at Frederick, Md., has been listed in the second edition of *Who's Who in Religion*. Dr. Walter holds a Ph.D. in religious philosophy and is a member of the Wesleyan Theological Society, the Evangelical Theological Society, and the Biblical Archaeological Society. He conducted a weekly radio program, "Christ for Today," reaching a demographic area of 4 million people.



Prior to coming to Frederick, Dr. Walter served as associate pastor in Beverly, Mass., and as pastor in Reading, Mass., and Fulton, N. Y. □

POINT LOMA COLLEGE ALUMNUS KILLED IN SAN DIEGO PLANE CRASH

The tragic plane crash which left more than 150 dead in San Diego, September 25, took the life of a Nazarene, Miss Lynette L. Cherry, 22, a 1978 graduate of Point Loma College.

She was one of 40 employees of Pacific Southwest Airlines who were on the plane and killed in the catastrophe. She was a flight attendant but was not on duty on this flight.

Her parents, Mr. and Mrs. Albert J. Cherry, live in Yakima, Wash. She had a sister, Jeannette, and two brothers, John and Mark. Jeannette and one brother are students at Point Loma College, where a memorial service for Lynette was held at Goodwin Chapel September 29. □

—NCN

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Sowing in Season

by MARTHA VanCISE
Port St. Lucie, Fla.

OUR OFFICES adjoined in the shopping plaza and, each morning, I watched her roar into the parking lot, slam the car door, then stalk to her office in the travel agency.

The one time she had talked to me was the day a cult group came by selling candy. She had followed them through the plaza, loudly cursing them and any gullible person who contributed to their cause. Raging into my office, she had given her opinion while I quietly listened, appalled at the profanity she had collected during 73 years of living.

Since that day, I had watched her come and go, knowing from her conversation that she was far from God.

Then one Thursday I went next door to check on fares and flight times. As I waited, watching her scan the schedules, the Holy Spirit filled me with overwhelming love for her. I longed to place my arm around her shoulder, tell her that God loved her and that He could make her bitter life sweet, but how could I introduce Jesus into a conversation about night coaches, vacation-saver specials, and nonstop flights? She might even curse *me* if I started talking to her about God. With burdened heart I returned to my office without mentioning Christ; but when I tried to type, concentration was impossible. I *knew* God was trying to reach that woman by using me.

"Father," I prayed, "if You want me to talk to her, send her over here and help her to start talking about some religious subject."

In His tender way, He made me aware that she would never hear His voice or sense His direction. He would have to do His work through *me*, His child, not through an unbeliever who was insensitive to His guidance.

When I walked back into her office she questioned why I had come back before she had had time to arrange my flight.

"I don't usually go around saying things to people like this," I began, "but I felt that I should come back and tell you that I really care about what happens to you. As I watch you go into your office each day, I pray for you. I just want you to know that I love you, God loves you, and we care about what happens to you."

She stood with bowed head, struggling to restrain her tears, then said, "Thank you. I don't know why you have come and said this,

but thank you. I've been sick and have been facing some problems, and I do appreciate your saying that you care about me."

I did not see her again until the following Monday when promptly at 10:00, her old green Pinto roared into the parking lot. She jumped out, slammed the car door and headed for my office. Just inside the door, she hesitated, biting her lower lip, then wordlessly approached my desk. As I stood up, she threw her arms around me and wept, saying, "You don't know what that meant to me. You can't imagine how low I was last Thursday. I felt like life was not worth keeping. God sent you as a guardian angel. You came to tell me you cared about me at a time when I felt utterly abandoned."

Then she began pouring out her frustrations about growing older, knowing her job was in jeopardy, anticipating a costly surgery, and fearing her rent would be increased again for the third time in less than a year.

I asked if we could pray, and she readily agreed. As I talked to God about her problems and her helplessness to deal with them, she began praying too. Soon I heard her brokenly weeping, "I love You, Jesus. I love You, Jesus," as God's peaceful presence came into her life.

Next door to us, down the street, or across the parking lot, there are men and women whose hearts are as unplowed fields, hardened by seasons of sin. When God, in His mercy, begins turning over their well-planned lives, He disturbs their firm self-reliance, causing them to seek help outside themselves. With the heart thus prepared, the Holy Spirit reaches out to touch a believer, prompting him to come bearing the precious gospel seed. This is God's sowing season.

Often we believers do not respond to the urgent call to sow, but rather sit waiting for God to drag the prepared soul into our living room, or else we go forth zealously pitching seed at cold, unreceptive hearts. Both attempts usually end in failure.

When we leave our secure granaries, allowing God to coordinate our sowing with His breaking-up of hardened hearts, we "shall doubtless come again with rejoicing, bringing [our] sheaves with [us]." □

"By All Means . . . Save Some"

INCREASED GIVING TO ALABASTER FUNDS

Mrs. Wanda Knox, executive director of Nazarene World Missionary Society, announced that October reports showed a marked increase in giving both to Alabaster Funds and to Medical Plan and Retirement.



This is especially gratifying because the increases resulting from the special emphasis given the offerings means needed help in coping with the rising costs on the mission fields due to worldwide inflation. □

—NCN

CHRISTIAN RADIO PROGRAMS BANNED FROM AIR IN MEXICO

Christian radio programs have been dropped by more than 50 stations in Mexico by order of that country's Office of the Interior, according to an "Evangelical Newsletter" release dated September 8.



"LA HORA NAZARENA" has suffered in this crackdown on religious broadcasting. Dr. H. T. Reza explained that the many religious programs from outside Mexico have appealed for funds, which is viewed by the government as an abuse of the airways. He says that some of the stations in Mexico which carry our broadcast have cancelled, and it is possible that others will do so soon.

Dr. Reza is hopeful that this is temporary and that after the situation there is stabilized, the legitimate ministry of the gospel by radio may be re-established. He asks his fellow churchmen to join him in prayer for this. □

—NCN

MUXWORTHY ELECTED TO GENERAL BOARD

Charles J. Muxworthy, pastor of the Toronto, Ontario, Emmanuel Church, has been elected by a mail vote as a member of the General Board representing Canada. He succeeds Rev. Neil Hightower who was elected president of Canadian Nazarene College, Winnipeg, Manitoba, in July.



Before coming to the pulpit of the Toronto Emmanuel church in 1975, Rev. Muxworthy pastored Pasadena Central and Ventura First Church in California; Calgary First and Red Deer First in Alberta, Canada; Woodstock

and Peterborough in Ontario, Canada. He is a graduate of Eastern Nazarene College and of Nazarene Theological Seminary. He served on the General NYPS Council for two four-year periods, 1956-1964.

He will be a member of the Department of Adult Ministries, and the Department of Pensions and Benevolence.

Charles and his wife, Dorothea, have two daughters and two sons. □

—NCN

"PRIME TIME" AT NIROGA

The 1978 NIROGA at Glorieta registered over 1,100 in two sessions. September 11-15, 703 were enrolled, and September 18-22 approximately 400 attended.

Evangelist Richard Strickland spoke the first week, and evangelist Charles Millhuff, the second. Other speakers and workers repeated their appearance the second week.

Sheri Gilliland was a featured singer. Paul Skiles presented audiovisual interpretations of favorite gospel songs.

The Glorieta date for 1979 is September 17-22, and will be for the first 1,000 who register. No second week is planned.

The "Prime Time" program for senior adults was presented. There are now nearly 500 members.

"Prime Time" is designed to offer incentives to help senior adults stay useful and active, and to provide recognition and group identity.

Membership in "Prime Time" implies commitment to positive actions, service to God and others, growth in spiritual life, and fellowship in identity. □

—NCN

COORDINATOR FOR GENERAL ASSEMBLY NAMED

Rev. Jesse L. Buchanan, pastor of Tampa, Fla., Sulphur Springs Church, has been named coordinator for local arrangements for the 1980 General Assembly. He will begin his work June 1, 1979.

Rev. Buchanan pastored churches at Longwood, Fla.; Urbana, Ill, First; Pahokee, Fla.; and Seminole, Fla., First, before moving to Tampa.

He served as local coordinator for the Snow Bird NIROGA at Lake Yale, Fla., in February, 1978.

He has served as chairman of the Board of Christian Life for the Central Florida District.

Before entering the ministry, Jesse Buchanan served in the U. S. Air Force as chaplain assistant, managing the base chaplains' activities. □

—NCN

CHURCH PLANTERS SCHOOL

The Department of Home Missions sponsored a week-long conference for people engaged in church planting, at the Granada Inn South in Kansas City, October 23-27. More than 30 participants from various districts in the United States and Great Britain attended.

The conference began with a dinner and keynote address by Mrs. Marion Rich, who discussed small-group Bible study as an effective instrument in church planting. Mrs. Rich is the author of a newly published book on the subject; it is entitled *Discovery—The Art of Leading Small Groups*.

Conferees received instruction in: Basic Church Growth Principles, Church Planting Strategies, Spiritual Gifts, Local Church Planning, and Communication and Growth.

Of especial interest to many was the discussion of church planting among racial minorities. □

—NCN

LATE WORD FROM LEBANON

The Ashrafieh Church of the Nazarene in Beirut, the largest on the Middle East district, has become a casualty of the fighting in that city, according to word received from District Superintendent Habib Alajaji.

The building also houses the Bible school. The church level was burned completely, and the Bible school level severely damaged. The apartment building in which the district superintendent lives was partially destroyed, and he and his family lived for a week in a stairwell. Though a short distance away, it took him two hours to travel to the church property.

Conditions in Beirut are almost insufferable. Food is scarce and prices astronomically high. The Department of World Mission has made available \$5,000 from the Hunger Fund to assist in the emergency.

Executive Director Dr. Jerald Johnson has arranged for Rev. Alajaji to bring his family with him to Jordan where he plans to meet him November 5 to discuss the future of the work in Lebanon. □

—NCN

REUBEN WELCH HAS EYE SURGERY

Dr. Reuben Welch, chaplain at Point Loma College, underwent surgery on Friday, October 20, at Mercy Hospital in San Diego for a ruptured retina in one eye and a detached retina in the other.

The surgery was successful and he is at home. It may be three months before he can return to a full schedule. □

—NCN



The Lord is good
(Nahum 1:7).

**Thank
You, Lord**

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